

# Advanced Thought

A Monthly Journal of  
The New Thought, Practical Psychology, Yogi  
Philosophy, Constructive Occultism,  
Metaphysical Healing, Etc,

WILLIAM WALKER ATKINSON, Editor  
ARTHUR GOULD, Business Manager

Vol. II.

MAY, 1917

No. 3

## CONTENTS

Chips from the Old Block . . . .	William Walker Atkinson .	101
The Perplexity of Arjuna . . . .	Yogi Ramacharaka . . .	102
Symbolism in Mystic Expression .	Carolyn Woodsworth . . .	107
Mental-Physical Exercise . . . .	Frederick Vollrath . . . .	110
Higher Phases of Mind-Reading .	Theron Q. Dumont . . . .	113
Interpretation of Sensation . . .	William Walker Atkinson .	117
Letters and Numbers . . . . .	Clifford W. Cheasley . . .	120
The Flight of the Soul . . . . .	Arthur Gould . . . . .	123

## HEART-TO-HEART TALKS

(By the Editor)

Into the Open Once More.....	126	"That Man Shelton".....	130
Straightening It Out.....	134	My Contribution.....	134

## QUESTIONS AND ANSWERS

(Conducted by the Editor)

Several Points of Distinction.....	135	Auto-Suggestion .....	137
Mysticism vs. Practicalism.....	137	Coaxing the Subconscious.....	139
Stay On Your Own Plane.....	140	An Interesting Report.....	141
"Raymond" .....	142	"Love" .....	144
Course of Reading.....	144	The Cardinal Sin.....	145
Mutual Help.....	145	The Wounded Heart.....	145
Fetich Words.....	147	Genius .....	148

## MISCELLANY, QUOTATIONS, ETC.

The Creative Spirit.....	112	The Eternal Flame.....	122
New Thought in the Trenches.....	149	Statement of Ownership.....	149

## Subscription Rates, Etc.

Single Copies, Ten Cents.      Yearly Subscription (12 issues) \$1.10  
(In United States, Alaska, Cuba, Porto Rico, Mexico, Hawaii and Phillipines)

In Canada, \$1.35 a year. In Foreign Countries, \$1.50 a year

(Copyright 1917, by Advanced Thought Publishing Co.)

Entered as Second-class matter, July 17, 1916, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879.

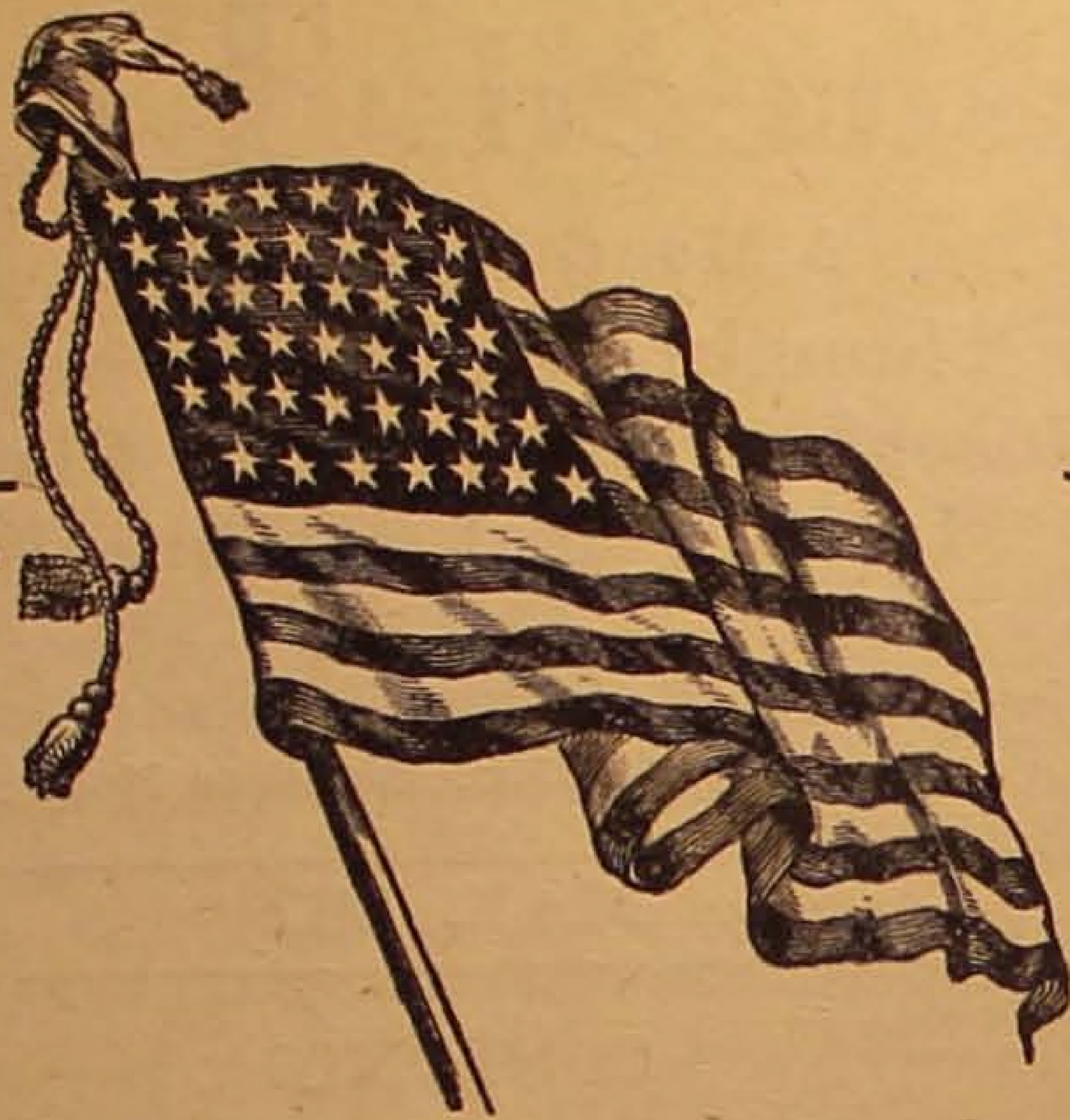
Address all Subscriptions, or other communications to

**Advanced Thought Publishing Co.**

166 N. Michigan Avenue

Chicago, Illinois





## Battle-Hymn of the Republic

By Julia Ward Howe

Mine eyes have seen the glory of the coming of the Lord;  
He is trampling out the vintage where the grapes of wrath are stored;  
He hath loosed the fateful lightning of His terrible swift sword;  
His truth is marching on.

I have seen him in the watch-fires of a hundred circling camps;  
They have builded Him an altar in the evening dews and damp;  
I can read His righteous sentence by the dim and flaring lamps;  
His day is marching on.

I have read a fiery gospel, writ in burnished rows of steel:  
"As ye deal with my contemners, so with you my grace shall deal";  
Let the Hero, born of woman, crush the serpent with his heel,  
Since God is marching on.

He has sounded forth the trumpet that shall never call retreat;  
He is sifting out the hearts of men before His judgment-seat:  
Oh, be swift, my soul, to answer Him! be jubilant, my feet!  
Our God is marching on.

In the beauty of the lilies Christ was born across the sea,  
With a glory in His bosom that transfigures you and me:  
As He died to make men holy, let us die to make men free,  
While God goes marching on.



# ADVANCED THOUGHT

*A Monthly Journal of*

The New Thought, Practical Psychology,  
Yogi Philosophy, Constructive Occultism,  
Metaphysical Healing, Etc.

---

WILLIAM WALKER ATKINSON, Editor

---

Vol. II.

MAY, 1917

No. 3

---

## Chips From the Old Block

By William Walker Atkinson

---

You do not need to "join" anything in order to receive and manifest the truths of New Thought.

New Thought does not need to be "organized" or "institutionalized" in order to be made effective.

On the material plane of life, organization is often very desirable, for it affords that co-operation and team-work which is necessary in order to accomplish the desired work or task. It would be folly to deny the advantage of organization for such work, on that plane.

But on the spiritual plane of life organization is not necessary—in fact, it is contrary to true spirituality. When it is attempted on this plane of life, it always results in crystallization, petrification, atrophy and spiritual death. Organized and institutionalized spirituality always degenerates into materiality, formalism, and loss of its original essence and substance.

You cannot organize Spirit. You cannot institutionalize Spirit. Spirit, to remain Spirit must be free and unrestricted. You can organize only separated things, by making an aggregate, collection, or crowd of them.\* Spirit, being ONE, cannot be built into a crowd, a collection, an aggregate.

You cannot put a fence around Spirit. For Spirit is All-There-IS in Truth, and you cannot separate it into "inside the fence" and "outside the fence." Imagine putting a fence around the Infinite! Imagine defining the Infinite! Imagine embodying the Infinite in a Creed!

New Thought consists in the recognition, realization of the Divine Presence-Power within yourself, and its manifestation in effective activity in your World of Experience. That's the Whole Thing of New Thought in a nut-shell. You do not have to have a Creed in order to express this Truth. You do not have to have an Organization or an Institution in order to demonstrate this Truth.

Leave the Organization and the Institution to Old Thought—let New Thought remain true to its original intuition of Individualism, if it would live.

Churchify New Thought—Creedify New Thought—and you KILL New Thought!



# The Perplexity of Arjuna

Yogi Ramacharaka

---

I have received through the publishers of this magazine a number of letters from their subscribers asking me to give them the teachings of the Yogi Philosophy regarding the question of War. They seem to wish to know what is their duty in case their nation is involved in war: whether to obey the call of duty, or else to refuse to participate in what they believe to be a mighty evil. In this article I shall attempt to briefly give to them what seems to me to be the spirit of the Yogi Philosophy concerning this question.

In the first place, I would say that the advanced Yogis look upon War as a horrifying incident of undeveloped understanding and consciousness. They believe that the race will some day look back with wonder and horror upon such things which will then have been passed and left behind in the progress of evolution. But, nevertheless, they see clearly that, until the sheath of the lower and undeveloped life has been entirely discarded, **the individual of the race must face conditions as they now exist, rather than to seek to evade them by vain denial.** And, in the meantime, they hold that it is the Dharma, or Duty, of the individual to perform his part in the community, and the nation, according to the best in him. If the Path of Duty leads to War—then to War he should go: if to the Grave, then even there he must go. But wheresoever he may go, let him go with the right understanding.

In that wonderful portion of the great Hindu epic known as the "**Mahabharata**"—the episode known as the "**Bhagavad Gita**"—we find this very question considered; and we find it answered in a way that is as true today as it was when it was written many centuries ago. I feel that I can answer the inquiries, above referred to, in no better way than by giving a brief outline of that portion of the Dialogue of Arjuna and Krishna which deals with the particular question before so many today.

The scene of the epic is laid in ancient India, in that portion of the land known as "the Plain of the Kurus." A great civil war has begun between the two rival factions or clans—the Kurus and the Pandus. **Arjuna**, one of the five Pandu royal princes, was present at the battle, his war-chariot being driven by **Krishna**, the humble incarnation of the Divine Being, whose real identity was at first unknown to Arjuna.

The fight begins, and the air is thick with the flying arrows. **Arjuna** bids **Krishna**, his charioteer, to drive him to a position where he may witness the sight of the two contending armies facing each other. From this position he surveys the two opposing armies. He



becomes sick with horror at the sight of his blood-relatives and friends opposing each other in cruel civil war. He sees loved ones on each side, seeking to shed each other's blood. He is overcome with emotion, and throws down his weapons, declaring that he, himself, would better perish without defending himself, rather than to be the cause of the death of any of his kinsmen or friends on the other side of the fray. **Krishna**, the charioteer, then advises and instructs **Arjuna** regarding his Dharma, or Duty.

**Arjuna**, overcome with gloom, pity, and sadness, turned sorrowfully to **Krishna**, who stood by his side in the chariot, saying:

“O, Krishna, now that I behold the faces and forms of my kindred and loved ones, thus arrayed against each other and chafing for the fight, my heart fails me. I am overcome with confusion and indecision. I desire not the glory of victory; such things seem undesirable to me when obtained through the life and blood of my kinsmen. Tutors; sons and fathers; grandsires and grandsons; uncles and nephews; cousins; kindred all; and friends, comrades, and companions stand before me, inviting my arrows. Even though these may desire to kill me; nay, may actually destroy me; still do I wish not to slay them. Were I to kill these, my kinsmen, remorse would be my companion and indweller. It is no excuse for us, who see these things as we do, to say that these others have minds so depraved and bloodthirsty that they can see no evil in the shedding of the blood of their kinsmen and friends. Can such an excuse justify us, who know better, in committing a like error? O, woe is me! Rather would I bare my breast to the weapons of the Kurus, and let them drink deep of the blood of my heart—rather would I await their coming, and unresistingly and unarmed meet their thrusts—than commit this foul crime against my blood-relations. O, woe is me; and woe unto us all! Nay, nay; I will not fight, I will not fight!”

And Arjuna sank back upon the seat of his chariot, and sitting down he put away from him his bow and arrows, and placed his head between his hands. Then spoke unto him the charioteer, **Krishna**, who was the Lord in disguise, teaching him the doctrine of Dharma, or Duty, in the following words:

“Thou grieveest for those who need not thy grief, Arjuna. What thou sayest is true, but yet only a half-truth; the missing half is the deepest portion. The truly wise grieve neither for the dead, nor yet for the living. Just as the brave man feareth neither Death nor Life, so doth the wise man avoid grief over either. Know you not, O Prince! that

‘Never the spirit was born; the spirit shall cease to be, never.

Never was time it was not: end and beginning are dreams.



Birthless and deathless, and changeless, remaineth the spirit forever;  
Death hath not touched it at all: dead though the house of it seems.'

"Those who have attained the Inner Wisdom, know these things, and fail to be moved by aught that cometh to pass in this World of Change. To such, "Life" and "Death" are but words—both are but aspects of the deeper LIFE. Verily, I say unto you, that the man whom these things have ceased to disturb—he who stands steadfast and undisturbed—he to whom all things seem alike—such a one, say I, hath attained the Path to Immortality, to Freedom, to Satisfaction. Know ye, that **THAT-Which-IS** can never cease to be—the rest hath no real Being. These bodies, which are but enveloping coverings for the souls occupying them for the moment, are not the Real Man at all. They perish as all finite things perish—let them perish! Cling thou to that which perisheth not.

"Up, O Prince of Pandu, knowing these things, prepare to fight! Do thou thy Duty—manifest thy Dharma—but be concerned not with results or consequences. Place the consequences, and rest the results, upon **THAT** which is the **CAUSELESS CAUSE**. **Thou art a soldier and a Prince of the warrior clan; and the Duty, or Dharma, of such a one is to fight—and to fight well.** Face thou then thy Duty in the matter, manfully and resolutely. Failing in striving to well perform thy appointed task, thou would'st commit a grave error and crime against thine honor, thy duty, and thy people. Therefore, O Prince of Pandu, arise and fight; being willing to take whatsoever betide thee—be it victory or defeat, loss or gain, life or death; thine only concern being whether thou hast done thy best. Prepare for the fray! This is your plain Duty—this your Dharma!

"Rule thou thy actions and thought that thy motive be Right Doing rather than the Reward which may come from action. Be not moved by hope or expectation of what may come as the result of thy action. But also must thou avoid the temptation of Inaction, which cometh often to him who hath lost the illusion of the hope of reward of action. Stand thou between the two extremes, O Prince, and perform thy Duty **because it is thy Duty**; freeing thyself from all desire of reward for the performance, and concerning not thyself whether the consequences seem to be good or evil; success or failure; victory or defeat. Do thy best, according to the dictates of Duty; but maintain that equal-mindedness, that balanced poise, which is the mark of the Yogi. He who hath attained the Yogi consciousness is able to rise above good and evil results. Strive ever for the attainment of this consciousness—for in it is found the Key to the Mystery of Action.

Then spoke **Arjuna** to **Krishna**, saying: "O Krishna, thou Bestower of Knowledge: if, as thou hast said unto me, the Thought is higher than the Deed, then why incitest thou me to action? Why



dost thou urge me on to this horrible battle with my kinsmen and friends? Thy words and reasoning confuseth my understanding, and causeth my brain to spin and whirl unsteadily. Inform thou me further, I pray of thee." And then Krishna answered:

"He is deceived who thinketh that by shrinking from action, or by shirking Duty, he escapeth the results of actions. There is no such thing as real inaction, for all the universe is in constant action, and nothing in the universe escapeth the universal law. No one, not even for a moment, can escape producing results. Even his inactivity may be transmuted into result-bearing causes. **Even his seeming inactivity is a form of activity, and may produce results in spite of himself.** One may kill by inaction, as cruelly as by action, under some circumstances.

"He who expressing his mind in Right Action, through Duty, without attachment to rewards, performeth his work in the world—and is blessed and worthy. Act well thy part in the world—fulfill the role imposed upon thee by thy Dharma—do what lies at thy hand to do, and do it with all thy might—and all will be well with thee.

"He who, living in this World of Action, attempts to escape Action: he, who, enjoying the fruits of Action of the World of Action, would still shirk from his share of the work and action of the world; such a one is most shameful and his life is vain. He who profiteth by the turn of the wheel in every moment of his life, yet refuseth to touch his hand to the wheel in order to impart motion to it, **such a one is a thief who takes and gives nothing in return.**

"Know you, O Prince, that all action springing from Duty, and free from attachment or dependence upon consequences or results, and free from selfish motives, and free from lust and hate, such leadeth the actor straight to the Supreme Actor of Actions. For such a one is but following the example of the Supreme One who, though desiring nothing, and being beyond the necessity of Action, yet doth continuously and constantly Act and Perform Actions. Should HE refrain from Action, then would all the Infinity of Infinities of Universes fall into utter ruin, and veritable confusion and chaos would reign.

"Place the responsibility for Action upon the shoulders of THAT to whom it belong (and IT will willingly accept the burden) and then do thy Duty like a Man, a Warrior, a Prince. The fool, in his conceit, saith 'I do this,' and 'I did that,' but the wise look behind the personality for the cause and effect of the action. Then prepare to fight, Arjuna, throwing the responsibility where it belongs, and with thy mind freed from egotism and selfish expectation, and centered upon the One, engage thou in the battle-task before thee!"



Then **Krishna** reveals Himself to **Arjuna** as the Lord of Time, Law, and Destiny. **Arjuna** appalled, cries out:

“I see thy awful countenance appearing as dreadful as Eternity. And then would I fly from thee, but nowhere can I go where thou art not. Have mercy on me, Lord! Ah, now I see the Kuru princes, and with them thousands of others, earthly kings and rulers, and mighty hosts of warriors. I see them pouring into thy flaming mouth, even as the floods from the swollen streams pour tumultuously into the sea, as if seeking their own destruction. Yea, even as the evening moths, in great number, fly with quickening speed, and find their destruction in the bright flame, so do these generals, chiefs and warriors pour into Thee, and are consumed. What is this dreadful sight? And who art thou who doest these things?”

And **Krishna** answers: “Thou seest me as the Lord of Time and Destiny—Karma and Law! I have come to consume all these hosts ranged here in battle array, confronting each other in battle-resolve. Yea, not even one shall escape me. Know you, O Prince, that these thy foes are already overcome and conquered by me—and that thou art only mine appointed and immediate agent, the instrument through whom I execute the decrees of that which men call Destiny—but which is Law and Justice, and by which none in the end are harmed, but all made whole and perfect. Then do thou slay Drona, and Bhishma, and Jayadratha, and Karna, and all the other warriors in the field—for they are already slain by me in Destiny and Law.

“Wherefore, rise and fight thy fight! Play well thy part as warrior and chief! Conquer thy foes, for thy cause is just, and thy Duty is clear! Fight then, without holding back, and thou shalt destroy thy rivals and enemies of the opposing hosts. **For I fight with thee, and in thee—in the end, I am the Fighter of the Fight!** I create, I sustain, and I destroy, for purposes beyond thy ken. **Upon me be the responsibility and the result**—these are no concerns of thine. Therefore, once more, O Arjuna! fight, Arjuna! fight!

“He who doeth Action for me alone—whose Supreme Good I am—freed from all attachment to all except me—trusting me without doubt—regardless of consequences—but free from hatred of any being or any thing whatsoever—verily, I say, such a one cometh unto me, O Arjuna, he cometh unto me to abide forever!”

The race is passing through a most critical period of its evolution. Great problems are before it for solution. The beginning of a new mental and spiritual era is at hand. The Holy Babe of Peace is being born into the world, with the flowing of blood and the moans of pain. In this our hour of race travail let us be true to Duty as we see it. Let us play well our parts in the Cosmic Drama. Peace, O Lord! Peace to all Mankind—even though it be possible only through War!



# Symbolism in Mystic Expression

By Carolyn Woodsworth

---

It is one of the characteristics of Mysticism that its disciples receive their great experiences in the form of symbols, and that they tend to express themselves by means of symbolism. So true is this that without an understanding of this fact no student of Mysticism can hope to make much progress.

To some, the exalted consciousness often presents itself to the understanding in the form of music; others receive the transcendental message in the guise of pictures or words. The pages of the works of the mystic writers are filled with wondrous recitals of the heavenly music which has been manifested to the ears of the mystics which have been opened to receive it; and to the descriptions of the wonderful pictures which have presented themselves to the awakened eyes of the mystic observers; and to the hints of the indescribable beauty of the poetic words which flowed into the minds of the mystic devotees.

Richard Rolle, an old-time mystic, recites his experience in quaint phraseology, as follows: "In the night, before supper, as I my psalms sung, as it were the sound of readers or rather singers around me I beheld. Whilst also, praying to heaven, with all desires I took heed, suddenly, in what manner I wot not, in me the sound of song I felt; and likeliest heavenly melody I took, with me dwelling in mind. Forsooth my thought continually to mirth of song was changed: and as it were the same that loving I had thought, and in prayers and psalms had said, in sound I showed. But such sweet ghostly music accords not with outward song, the which in churches and elsewhere is used. It discords much: for all that is man's voice is formed with bodily ears to be heard; but among angels' tunes it has an acceptable melody, and with marvel it is commended of them that have known it: but others know it not. Worldly lovers soothly words or ditties of our song may know, for the words they read: but the tone and sweetness of that song they may not learn."

A well-known modern authority upon the subject of Mysticism says of this fact of mystic experience: "A living symbolism of experience and action as well as statement, this seems almost essential to mystical expression. The mind must employ some device of this kind if its transcendental perceptions—wholly unrelated as they are to the phenomena with which intellect is able to deal—are ever to be grasped by the surface consciousness. Sometimes the symbol and the perception which it represents become fused in that consciousness; and



the mystic's experience then presents itself as 'visions' or 'voices' which we must look upon as the garment he has himself provided to veil that Reality upon which no man may look and live. The nature of this garment will be largely conditioned by his temperament—as in Rolle's evident bias towards music; and St. Catherine of Genoa's leaning toward the abstract conceptions of fire and light; and also by his theological education and environment—as in the highly dogmatic visions and auditions of St. Gertrude, Suso, St. Catherine of Siena, the Blessed Angela of Foligno, and above all of St. Teresa, whose marvellous self-analysis provide the classic account of these attempts of the mind to translate transcendental intuitions into concepts with which it can deal.

“The greatest mystics, however—Ruysbroeck, St. John of the Cross, and St. Teresa herself in her later stages—distinguish clearly between the indincible Reality which they perceive and the image under which they describe it. Again and again they tell us with Dionysius and Eckhart, that the Object of their contemplation ‘hath no image’: or with St. John of the Cross that ‘the soul can never attain to the height of the divine union, so far as it is possible in this life, through the medium of any forms or figures.’ Therefore, the attempt which has sometimes been made to identify Mysticism with such forms and figures—with visions, voices, and ‘supernatural favors’—is clearly wrong. ‘The highest and most divine things which it is given us to see and to know,’ says Dionysius the Areopagite plainly, ‘are in some way the expression of all That which the sovereign Nature of God includes: an expression which reveals to us That which escapes all thought and which has its seat beyond the heights of heaven.’

“The mystic, as a rule, cannot wholly do without symbol and image, inadequate to his vision though they must always be: for his experience must be expressed if it is to be communicated, and its actuality is inexpressible except in some side-long way, some hint or parallel which will stimulate the dormant intuition of the reader, and convey, as all poetic language does, something beyond the surface sense. Hence the enormous part which is played in all mystical writings by symbolism and imagery; and also by that rhythmic and exalted language which induces in sensitive persons something of the languid ecstasy of dream. The close connection between rhythm and heightened states of consciousness is as yet little understood. Its further investigation will probably throw much light on ontological as well as psychological problems. Mystical, no less than musical and poetic perception, tends naturally—we know not why—to present itself in rhythmical periods. So constant is this law in some subjects, that Baron von Hugel, in his biography of St. Catherine of Genoa, has adopted the presence or absence of rhythm as a test whereby to distinguish the genuine utter-



ances of the saint from those wrongly attributed to her by successive editors of her legend.

"All kinds of symbolic language come naturally to the articulate mystic, who is usually a literary artist as well: so naturally that he sometimes forgets to explain that his utterance is but symbolic; a desperate attempt to translate the truth of that world into the beauty of this one. It is here that Mysticism joins hands with music and poetry: had this fact always been recognized by its critics, they would have been saved from many regrettable and some ludicrous misconceptions. Symbol—the clothing which the spiritual borrows from the material plane—is a form of artistic expression. That is to say, it is not literal but suggestive: though the artist who uses it may sometimes lose sight of this distinction. Hence the persons who imagine that the 'Spiritual Marriage' of St. Catherine or St. Teresa veils a perverted sexuality; that the vision of the Sacred Heart involves an incredible anatomical experience; or that the Divine Inebriation of the Sufis is the apotheosis of drunkenness, do but advertise the mechanism of the arts: like the lady who thought that Blake must be mad because he said that he had touched the sky with his finger.

"Further, the study of the mystics, the keeping company however humbly with their minds, brings with it as music or poetry does—but in a far greater degree—a strange exhilaration, as if we were brought near to some mighty sources of Being, were at last on the verge of the secret which all seek. The symbols displayed, the actual words employed, when we analyze them, are not enough to account for such effect. It is rather that these messages from the waking transcendental self of another, stir our own deeper selves in their sleep. It were hardly an extravagance to say, that those writings which are the outcome of true and first-hand mystical experience may be known by this power of imparting to the reader the sense of exalted and extended life. 'All mystics,' says Saint-Martin, 'speak the same language, for they come from the same country.' The deep underlying life which nests within us came from that country too: and it recognizes the accents of home, though it cannot always understand what they would say."

I am unable to add anything to the admirable expression of this great authority; and any attempt to explain words which so well explain themselves would be akin to impertinence. So I prefer to pass on these words to you, just as they came to me. May they mean as much to you, as they mean to me.

Think not that thy word, and thine alone must be right.

—Sophocles.



# Mental-Physical Exercise

By Frederick Vollrath

---

In the series of practical exercises which I shall present to your attention in the new series of articles of which this one is the first, I shall request that those practicing them observe the following principles underlying these exercises.

## Fundamental Principles

The fundamental principles of my system are based upon the general idea or theory that **there must always be some definite mental purpose behind the physical activity—the co-ordination of mind and muscle.** Therefore, in my exercises there must always be present these four activities, mental and physical, viz.:

(1) The fixing of the attention upon the result to be obtained by the exercise.

(2) The forming of the mental picture of the result as already obtained.

(3) The arousing of a strong desire that the pictured result shall be manifested in physical form and conditions.

(4) The performance of the physical activity in the direction of producing the physical form and condition upon which the attention is fixed, the mental picture formed, and the desire directed.

These four forms of activity, mental and physical, when co-ordinated properly, will be found to act powerfully in the direction of correcting undesirable physical form and conditions, and in developing desirable physical form and conditions. Under this method the practice of physical culture is no longer a dull, mechanical thing, but takes on new interest and meaning. Moreover, as all psychologists will see at a glance, this method is based upon true psychological principles, as well as upon accepted principles of physical culture; and therefore, the person practicing exercises in this way will obtain not only the advantages of physical culture along the ordinary lines, but will also receive the benefits arising from the practice of Mental Science as taught by the best instructors. Surely such a combination is well worth being carefully considered, and well worth the devoting of a little time and trouble on the part of those who wish to perfect themselves physically.

## An Illustration of the Principle

Let us take a practical instance of the application of this fundamental principle. First, let me say that my next article, which will appear in the June number of this magazine, will be devoted to the subject of **Chest and Bust Development.** I shall give a number of exer-



cises which are intended to develop and expand the chest of man and woman, and at the same time to produce roundness and firmness in the bust of the woman who will faithfully practice it. The same exercises will work equally well in the case of men and women, and will produce both classes of physical conditions noted above. Moreover they will be found to reduce the fatty accumulations on the chest or bust, in the case of over-fatness; and at the same time will replace this condition with that of firm, sound flesh. The man with the over-fat deposit on his chest will receive benefit from these exercises, and so will the thin, scrawny sunken-chested man; the woman with too large a bust will receive great benefit, and so will her sister whose bust is below the healthy normal proportions. The idea and intent of my exercises is **to bring about the normal condition** by building up flesh on the one hand, and burning up fatty deposits on the other—the same exercises produce these opposite effects, but solely by reason of establishing the normal, natural, healthy condition.

Now, then, suppose that you wish to secure the benefit of these exercises to be given in the next article—what should you do? Read what follows, and you will see for yourself.

### (1) Fixing the Attention

You should begin by fixing your attention upon the task before you. Do not trifle or play with the idea, but concentrate your mind upon it as if you were to receive a thousand dollar banknote for the successful accomplishment of the task. If such reward were really offered you, would you not fix your entire attention upon the task before you? Would you not manifest the keenest interest and attention? I think so, don't you? Well, then, do it in this case, for the result should be worth a thousand dollars to you—or, at any rate, such a mental attitude will prove a great help in the work.

### (2) The Mental Picture

Next, you should endeavor to form a clear mental picture of yourself as already possessing the physical form and condition which is desired or required. If you are over-fat on the chest or bust, forget all about the deplorable condition, and, instead, picture yourself in your "mind's eye" as having a well developed (but not over-developed) chest or bust. The same idea is to be applied to the case of the undeveloped chest or bust; you are to see yourself in your imagination as possessed of a well rounded, healthy chest or bust—one to be proud of. Indulge your imagination freely in this direction, think over and dream over the result, and see the mental pictures as clearly as possible. Stand in front of your mirror, and imagine yourself looking just as you desire to look. **See yourself as already that which you desire to be.** Do not dismiss this idea as childish or fanciful—there is



a great natural principle involved in this idea. Make the mental pattern so that you can build yourself upon its lines.

### (3) The Strong Desire

Then you must arouse within yourself a strong, earnest, burning desire to be that which you have pictured yourself as being. You must not content yourself with merely "wishing" that you shall be so-and-so, but you must be filled with longing, craving, insistent desire for the condition you wish to be manifested. You must make yourself "hungry" and "thirsty" for the desired thing—you must want it as a hungry person wants food; or a thirsty person, a drink. So charge yourself with desire that every cell in your body will demand the pictured condition to be manifested. Here again a great principle is involved, so do not dismiss the matter as fanciful or silly. The giraffe got his long neck, in the process of evolution, because he was hungry for the juicy tender leaves that grew just above his head. The long legs of the wading birds were developed in the same manner. Lamarck saw this even before Darwin enunciated his theory of evolution by natural selection. He held that the species obtained characteristics **because they wanted them very much—because they were hungry and thirsty for what they would bring to the creature.** And the same principle manifests its force and power today in the case of the human being—providing that the human being co-ordinates it with other principles.

### (4) The Physical Exercise

Then, finally, you perform the physical activities which are scientifically calculated to bring about the physical conditions, which you so earnestly desire, which you so clearly have pictured in your mind, and upon which you have so earnestly concentrated your attention. These, in the case of **Chest and Bust Development**, I shall give you next month, as I have said. In the meantime, see if you cannot work up the proper mental conditions, such as I have stated. You will then be ready for the next step.

### THE CREATIVE SPIRIT

A Soul makes its own Universe, as a spider spins its web out of the juices of its own body.

—Dr. Frank Crane.



# Higher Phases of Mind-Reading

By Theron Q. Dumont

---

To those who have carefully studied the instructions given in my two preceding articles of this series, I now suggest the study of the principles underlying some higher and more complex forms of Mind-Reading which form the subject of the present article.

It should be remembered, however, that the same fundamental principles which underlie the very simplest phases of Mind-Reading will also be found fully in evidence and activity in even the very highest of the phases such as those which we shall now consider. In fact, these higher experiments are possible of accomplishment only to those who have mastered the simpler phases, and who have gained proficiency and ease in the performance of them.

(1) **Guesing the Card.** Have the person directing the experiment to place about twelve or more cards on the table, side by side, faces up-permost. Then after the judges have selected one of the cards, and you have been led to the table (blindfolded) you take the Projector's right hand in your left hand. Then you place your right hand just above the cards on the table, and begin making circular movements over them with your right hand. Move your hand around over the cards, and then sideways, to the right and left, so that you travel all over the exposed cards in this way. At the same time the Projector should **concentrate his mind on the place where the selected card lies.** He should be impressed with the importance of thinking **where** the card is, not **what** it is—its **position**, not its **character**.

If his powers of concentration are good you will find that your hand will gradually describe smaller, and then still smaller, circles, until you become aware that it is revolving around and over a decided and positive **centre**—this centre is the chosen card. Finally, it will be found that your hand will hover around a single point, which is the place where your card lies. When you experience this feeling, lower your fingers until they finally come to a stop over the card. Then pick up the card, and exhibit it to the judges or the company. A little experimenting will soon enable you to perform this experiment with a very high percentage of success.

In this experiment (and the others to follow which are but other forms of the same general experiment), you will experience that strange indefinable sensation of "Right, right, keep on," or that of "Wrong; no, that is wrong," which will indicate to you the fact of whether or not you are on the right path to the card. By narrowing



down these sensations you will gradually work down to the point where your hand is over only one card, and that the right one. You will find that these impressions, or sensations of "**right or wrong direction**" are almost identical with those to which you have become accustomed in the simpler experiments previously described.

In place of cards, dominoes or other small objects may be used, of course.

(2) **The Trip on the Map.** In the same manner as above described, you may trace out with your finger an imaginary trip on the map which has been previously agreed upon by the judges or company. Finding the starting point in the usual manner, you will find the progress of your finger mentally guided and directed by the Projector, provided his powers of concentration are good.

(3) **The Game of Cards.** In the same way you can play out the hands of the two opposing players of a game of cards. Standing behind the first player, you receive from the Projector the mental message of the card to be played; then by moving your hand over the tops of the cards, you finally become centered over the right card, and you pick it up and play it. You then move to the other side of the table, and repeat the performance. The Projector must always think of the **location** of the card, and not its **character**, of course: for all of these experiments are based upon the "finding" of places and directions.

(4) **The Pack of Cards.** This is a rather more complex experiment, and involves a higher power of psychic perception. In this experiment a pack of cards is laid upon the table, the faces up of course. Then after a card has been selected by the judges or company, you begin to pick up the cards **one by one**, weighing each one carefully on your finger tips. The Projector is instructed to concentrate his mind on the task, and to use all of his will-power to send you the mental message of "Yes, that's right," when you pick up the right card; and to keep up sending you the message as long as you have the card in your fingers. You should practice this experiment many times before exhibiting it in public, for it requires delicate discrimination. When you have acquired the psychic "knack" required for its successful performance, you will find that you actually experience a slight sense of **increased weight** when the right card is reached. The Projector must be sure to remember the card selected, of course, for otherwise he cannot send you the mental message of "Right—O!" when you pick it up.

This experiment may be varied by having several hands selected, and picking them out one after another, and laying them down on the table together; for instance, all the "kings," or other face cards, or a "full house," or other poker hand. The cards need not be the



regular playing cards, of course; any kind of cards used for household games will answer quite as well.

(5) **The Word in the Book.** This experiment is more complex than those just mentioned, but the same principles are involved. The company or judges select a certain word, on a certain page, of a certain book. The book is placed among a pile of other books on the table; or else on the shelf of the bookcase. You first "find" the book in the manner described in my previous articles of this series. Then you proceed to find the right page, which you do by turning the pages over several times, from start to finish, picking up each leaf deliberately. If the conditions are good, your mind sufficiently sensitive, and the Projector possessed of sufficient concentration and will-power, you will find the right page in precisely the same manner that you have found the right cards in the preceding experiments.

The right page having been found, you proceed to find the right word by tracing the lines with your forefinger. You find the right line first, and then the right word, by the same methods employed in the preceding experiments. You should practice this experiment, however, many times in private, before you venture to perform it in public, for there is a great "knack" required, even when the general principle is grasped and employed.

(6) **Writing Experiments.** A still higher and more complex class of Mind-Reading experiments are those known as the "Writing Experiments." In these experiments the Projector holds in his mind the **shape and appearance** of a letter of the alphabet, or of some "number" from 1 to 0; he then strives to mentally guide your hand while you write the letter or number on a sheet of paper (in large size), or else upon the blackboard. Although there seems to be a great difference, the principle employed is the same as that which has made you successful in the experiments of finding the cards, and the other experiments mentioned in this article. It is all a matter of the mental message of **direction**.

You start by making a point with the pencil or piece of chalk, then you make **feints** of moving your hand in some direction away from the point. You will then find a mental resistance to the movement in the wrong direction, and a mental encouragement of the move in the right direction. This "mental resistance," or "mental encouragement" is impossible to describe in words—it must be experienced in order to be understood. The only way in which you can acquire the art of receiving and interpreting it is to practice it frequently in private, with a good Projector. This requires not only keen sensitiveness on your own part, but also strong concentration and will-power on the part of the Projector. But, once the "knack" is acquired, many at-



tain wonderful proficiency in this class of experiments, and produce results apparently miraculous.

The following are the phases of this general class of experiments which have been found the most effective:

(a) **Figures.** Here you draw figures or numbers on paper or blackboard, one after the other. The figures may be arbitrarily chosen; or else they may be the numbers on a banknote or a watch. A column of figures may be written in this way, and then added up—this work of course is done by the Projector, and merely mentally transferred by him to the Finder.

(b) **Letters.** Or you may write (or draw) letters in the same way. These letters may be grouped into words, such as the names of objects, persons, etc. Whole messages may be written out in the same way, of course.

(c) **Diagrams.** In the same way you may draw some chosen geometrical figure, symbol, or diagram, in the same way. A square, circle, triangle, etc., is as easy to draw in this way as is a figure or letter.

(f) **Pictures.** Simple outline pictures, such as faces, figures of animals, etc., may be drawn in the same way. The principle is the same in all of these cases, of course.

(g) **The Beginners' Method.** Those of you who may wish to perform the above experiments, but who may experience considerable difficulty in attaining proficiency in them, may possibly acquire confidence in yourselves, and gradually acquire the "knack" of the thing, by first performing them by a simpler method known as the "Beginners' Method," which operates as follows:

Instead of holding the right hand of the Projector in your left hand, and then "finding" the position, etc., with your right hand, you should instruct the Projector to stand to the right of you, placing his right hand over yours, the tips of his fingers resting over your fingers, his finger-tips resting on your middle-knuckles. In this position he seems to actually convey nerve-force from his hand to yours in a most direct manner, and in a very powerful way. In fact, as many observers have noted, in such cases your hand becomes almost like the familiar "Planchette," guided by the mind of the Projector. In some cases, by this method, the work is performed very rapidly. When you cannot secure a high-grade Projector, it will be well to use this method even though you have been successful with the more difficult ones. In some cases, your hand will move so rapidly, and apparently so free from your own voluntary control, that it will seem like a case of "automatic writing."

This is the last of my articles on the subject of Mind-Reading. I have given you the gist of the practical methods in these papers. You will discover their value, however, only if you practice the experiments yourself.



# The Interpretation of Sensation

By William Walker Atkinson

---

In my paper in the April number of this magazine, I directed your attention to the subject of Sensations, which are considered by psychologists as "the raw materials of Mind." In the present paper I shall ask you to consider the subject of Perception, the latter being **the conscious recognition of sensations.**

Perception **interprets** the report of sensation, and translates it into a simple concept or idea. Sensation is simple, and depends upon the sensory mechanism; while perception is a higher mental process, and depends for its efficiency not only upon the degree and character of the attention given to its tasks, but also upon previous experience and training, as we shall see as we proceed.

It is quite difficult to give a simple definition of Perception, or to explain its distinctive attributes in popular, non-technical terms. Perhaps I may best convey this distinctive idea by saying that **Perception is that process of the Mind whereby it "knows" the impressions received by the senses.** Right here, let me call your attention to the fact that you may receive an impression through one or more of the senses, and yet **fail to interpret or translate** that impression into a conscious fact of "knowing." Perhaps you will understand the distinction more plainly when I say that sensation is more like a **feeling** than a thought; while perception is more like a **thought** than a feeling; and, accordingly, **Perception is the "thought" arising from the "feeling" of Sensation.**

We do not **perceive** all the impressions of the senses; we do not **know** all of our sensations. Out of a multitude of sounds reaching our sense of hearing, we make **take notice** of only one and interpret it by Perception. Our sense of sight may receive the impressions of many sight-sensations, and yet take notice of and interpret only one of the number. Walking down a busy street our eyes register thousands of impressions, but how few of them awaken attention in our minds and result in our **perceiving** the impression? Unless our attention is attracted toward the impression, we fail to **perceive** it. Many persons go through life **seeing** and **hearing** much, but **perceiving** very little. Likewise habit and familiarity may dull the perception. The novelty of a new impression may attract our attention, and arouse perception at first. But "seen too oft" we fail to notice the thing, and finally may utterly refuse to perceive it at all.

But more than attention is required in the act of Perception. The previous experience and mental training of the person manifest re-



sults in the matter of full Perception. For instance, a gun is fired at a distance. One man, being busy with other things, fails to have his attention awakened, and so remains in practical ignorance of the happening. The second man has his attention awakened, and registers a simple perception of the impression; but, having had no previous experience with guns or explosions, he does not fully interpret into perception the sensation—he perceived “noise,” not “the report of a gun.” The third man, having had experience with the report of guns, interprets the sensation as “the report of a gun”—he **perceives** and **knows** it to be such. A fourth man, being well acquainted with the incident of gun-firing, and being somewhat an expert on the subject, interprets the sensation so fully that he perceives and knows not only that a gun has been fired, but also whether it is a rifle or a shot-gun, and also possibly the size and calibre of the gun. And yet, **the sensation of sound was precisely the same in each case**—though the perception and knowing vary materially.

All the mental powers of the individual are represented in the act of perception. The memory plays an important part in determining the report of the impression, for all experience and training is registered in the memory, and is called from it when one strives to manifest perception. Moreover, the discrimination and judgment are called into activity in order to determine “just what” the impression of sensation may be. The mental processes of the infant give us an excellent example of the growth and development of perception. At first “all things look alike to me,” in the case of the infant; but the child soon learns to **perceive** differences between things, and to manifest his knowledge of such differences. Sensation is more or less mechanical; but perception results from experience, training, and thought processes.

The human child is not born with the perception of space. At first all things are perceived by him as equally near or equally far; he stretches out his little hands to grasp some distant object, the moon for instance, and cries because he cannot reach it. But in time, gradually, and by experience and experiment, he acquires the perception of distance and space between things. A person born blind, and having his sight awakened by means of an operation experiences this same difficulty—he must educate his perception to interpret his sensations of sight. One may have a very keen sense, but unless his perception be developed he will not be able to have an intelligent conception of the things impressed upon him through that sense. A blind man knows a cat by means of his perception of touch-sensation; and when his sight is restored, he does not recognize the cat when he sees it, but must first identify it by touching it, and then correlating the im-



pressions of sight and touch before he can recognize and interpret the sight-sensations.

Perhaps some of my readers will be able to get this distinction established more clearly by reference to the familiar example of a crowd of men and women looking at a woman passing them. The men and women all receive the same sense impression or sensation of the passing woman. But ask them afterwards and you will realize the difference in their respective perceptions arising from the same set of sensations. The men will have noticed the general appearance of the woman, whether she was pretty or plain, whether she appeared to be dressed tastily, stylishly, etc., or otherwise—in short, that which interested them in the woman. The women of the crowd, on the other hand, will be found to have **perceived** many details regarding the woman's apparel and general appearance; they know the precise degree of "make-up" on the woman's face, the quality and general value of the material of her gown, the details of the trimming, etc., the quality of her hat, its trimming, its degree of stylishness, and its probable price. And, yet all—both men and women—received precisely the same sense impressions or sensations arising from the presence of the passing woman!

What some psychologists call "apperception" is merely this association of the present perception with others previously experienced. A leading psychologist illustrates this complex form of perception in the following interesting story: "A boy concealed himself in a tree and watched the passers. When one man remarked to a friend what a fine stick of timber the tree would make, the boy said: 'Good morning, Mr. Carpenter.' Soon another passer said: 'That is good bark.' 'Good morning, Mr. Tanner.' Presently a young man remarked: 'I'll venture there's a squirrel's nest in that tree.' 'Good morning, Mr. Hunter.' In one sense those men saw exactly the same tree, had the same sensations of color and light from the same object; but from the way the men apperceived the tree, the boy was able to tell their leading vocations. Each apperceived the tree in terms of his most prominent experience. In one sense **perception is an apperceiving process**, for each new sensation is biased by previous sensations; each new perception, by previous perceptions. Association is one form of apperception; thinking, another."

Perception may be developed, quickened, and extended by practice and thought, aided by a determined will. Such development depends largely upon the cultivation of Attention; and, therefore, I shall ask you to consider the subject of Attention in my next paper of this series; which will appear in our June number.



# Correspondence of Letters and Numbers

By Clifford W. Cheasley

---

Even the physical history of personal and social names is an interesting study and when this history is perused with the understanding of every material fact as a demonstration of a spiritual law, we can easily see that names have always been what Numerology or the Philosophy of Letters and Numbers claims that they are in the present, viz., records of individual and collective evolution.

Spiritual law in the Universe is divided into nine distinct manifestations described by the fundamentals, 1 Creation, 2 Collection, 3 Distribution, 4 Building, 5 Extension, 6 Adjustment, 7 Digestion, 8 Freedom, 9 Expression; and in one of these channels every expression of individual, community, or thing has its place. To fulfill the expansion of civilization from the earlier times, these nine distinct channels have undergone no change but have simply been divided into sub-divisions of themselves, in fact, to the point where there are nine phases of each principle.

In the earlier expressions of divine spirit in material manifestation this division was not necessary, so that we find the original nine channels of forces sufficient to meet the conception and expression of life of that period.

Running through these nine divisions and all sub-divisions of them there has always been a deep natural law of like attracting and retaining like. Man does not always observe this law acting upon his own plane, although it is just as much a fact even if not so apparent here, but he recognizes it in the lower intelligences as the force which makes fish gather in shoals, birds of a kind in flocks, animals in groves, plants of a species in beds and so on.

The first inhabitants of all the continents denoted an early stage in human evolution and in expression were limited more closely to the fundamental nine divisions of spiritual force and were correspondingly more attentive, although unconsciously so, to the law of attraction and in close harmony with purely natural law.

So the first names were taken by groups of beings held together by these subtle laws of like to like expressing through sympathy of common aims and by the conception of descent from certain animals or natural objects which were dwelling in the same sphere. Thus appeared the names of Wolf-men, Bear-men, Lion-men, Eagle-men, Cave-men, Hill-men, all as expressions of this first unity and concept.

A survival of this custom and its names is seen in the animals adopted



as national emblems by the civilized countries of today. The American Eagle, The German Eagle, The British Lion, The Russian Bear, etc.

These group names in time could not suffice to express the evolving human consciousness revealed through particular members of the groups whose budding opinion of themselves as individuals demanded distinction. Feeling this new urge and yet finding it impossible of expression in the group consciousness in which they found themselves, these individuals set about gaining their freedom through the use of the only means that they could conceive of, physical force, and in this dim past as in this vital NOW, out of the lion of fierce war for supremacy came the sweetness of new born individual freedom, the No. 1 stage of a new cycle of race evolution.

Individual or personal names now appeared to express this new era and to signify those entities who were willing only to link with other individuals or to call on the remaining members of the group consciousness, into higher freedom.

The first personal names were taken again from natural objects and elemental phenomena, such as the Moon, Wind, Dawn, Cloud, etc.

This distribution of names was prevalent among the Semitic and Teutonic races and also in the foundation of the early Roman and Greek civilizations.

As civilization evolved and man intensified his individualized consciousness in relation with material things and more and more as his numbers increased, depended for his supply upon the skill of his brain and hands, he came to indentify himself and his dependents with his line of usefulness, and the roots of the more modern names were planted in occupations of Baker, Smith, Wright, Webster, etc.

All this simply teaches us again that all things seen are the manifestation of a force unseen and that names of individuals, communities, localities and objects have their roots first in the purer spiritual expressions of nature and the elements and later in the experience of man's evolution.

If we link this recognition with the general understanding of the alphabets of the world, as being intended to symbolize or represent in form the sounds of the human voice, we can also believe that names must give the key to the thought and principle of their users and that it is not improbable that if the arrangement of an alphabet into names could be analyzed geometrically and numerically, the character of race, community, or individual could be revealed.

Pythagoras who made a study of this and kindred subjects of early Minoan and Grecian thought was the first philosopher of whom we have record, as pointing out in about 550 B. C., the geometrical significance of the Greek alphabet, and proving that the significance given to numbers



as the keys to Universal vibration or life, actually corresponded with the geometrical forms of the letters to which he applied them.

Much of this correspondence has unconsciously, but by no means accidentally, been maintained by the founders of the alphabets of the present world as will be seen if we briefly glance at the English one of twenty-six letters which is most universally adopted in the present era.

In the law of the nine divisions of Divine force already referred to, the No. 1 is extended practically today by Numerology, as signifying the creative or God principle that is in all and through all which is a single, unchangeable force ever-present in life as the number 1 itself is present in all numbers formations. To this number is allotted first the letter A and later the letters S and J.

If we look for the connection between this number, the force which it indicated and these letters, it will be found in the fact that A; S; J; are formed out of a single stroke (No. 1).

The No. 2 denoting the law of odd and even, duality of expression is given to the letters B; K; and T which are formed of two strokes and two geometrical laws.

This correspondence is not carried out in all the forms of our present alphabet but it is sufficiently maintained, in fact in eighteen out of the twenty-six letters, to satisfy the average intelligence that there is a law present in its preparation however unconsciously it may have been made use of.

Having thus logically endeavored to show how letters and numbers were first linked to form the basis of a useful and practical interpretation of divine force in Universal manifestation, I shall hope to show how through the complete philosophy and science of Numerology this interpretation has been evolved into many useful channels.

The first direction to be dealt with will be that of character analysis and in order that the reader may have the benefit of an analysis which can be at once accepted or rejected for its truth or untruth, the name of one who is prominent before the world of today and in our national life will be chosen—President Woodrow Wilson.

### THE ETERNAL FLAME

The Universe, that is the ALL, is made neither by the gods nor by men; but ever has been and ever will be an Eternal Living Fire, kindling and extinguishing in destined measure—a game which Zeus plays with himself.

—Ancient Greek Philosopher.



# The Flight of the Soul

By Arthur Gould

---

It has been estimated that not over one person in a hundred has had any evidence of the flight of the soul. The large majority do not believe in the reports of the manifestations of the soul. But the number of those having personal experiences of the continued existence of the soul is growing rapidly. Very nearly everyone now believes that the soul passes out of the body. Scientists who formerly did not believe the continued existence of the soul have been converted by the abundance of evidence. Some may like to know what kind of evidence has converted the scientists, so an example of this will be given.

A man Mr. ———— was at work in his place of business at the hour of ten o'clock in the morning with the bright sun shining in the room and saw the form of his wife entering at the door. She came directly to him, but said nothing. He had promised to give her some money with which to do some shopping, and he pulled forth the money to give her. But when he had got the money out of his pocket she had gone. Three others in the room saw him take out the money, and noted the look of charm on his face when he was about to hand it to her.

"That was my wife," he said. They told him that no one had been there. But he ran to the door and called loudly to her. In distress he put on his hat and coat to go to his home, when a messenger brought the news that his wife had been killed by an automobile as she was about to pass out of her gate at her home. She had been dead not more than two minutes when the vision entered the husband's office. This kind of evidence is plentiful and when persons experience it themselves they become firm believers in the soul's existence.

A man died in the city of Washington, D. C., and his form appeared in London, then in Paris, then in Rome, and finally in Calcutta, India, all in a space of ten hours. The vision was so distinct in each case that the time was noted, as some accident was feared. They all compared notes afterward, and the time was adjusted to that at Washington, showing a lapse of ten hours from the time of the death there before the final appearance in Calcutta. There was a lapse of but thirty minutes from the demise to the vision in London; than a lapse of three hours between the presence in London and that in Paris. Two hours and ten minutes afterward the vision appeared in Rome, and a little more than four hours after it was in Calcutta. These different periods in time indicate that the spirit had the power to remain in one place for a while. If this is so, where is its abode, and how does it busy itself?



An officer of the English army died while visiting a distant relative in Berlin. Almost nineteen hours after his presence was distinctly seen by three fellow officers in London. On its face this shows that the spirit moved in a westerly direction. But a letter from Bombay, India, arrived in due course of time, stating that the vision was seen in that city. The date and the hour were fixed beyond doubt, and they proved conclusively that the spirit had moved in an easterly direction, having been in Bombay within four hours after death, and thence showing itself in London fifteen hours after that time. The course must, therefore, have been easterly, and the spirit nearly traversed the earth.

Another army officer died in Lyons, France, and his spirit appeared in Manchester, England, within seven hours. In that period of time, it was seen in Egypt and also in China, but in successive passage, showing that it did not manifest itself simultaneously at any two places, but maintained a journey.

All authentic accounts of the passage of the soul prove that the spirits travel in an easterly direction, deviating to the north or south at will. There are over three hundred verified cases of visions of person who have died in India, appearing in England. In most of the cases there were no stopping places between India and England. The soul manifests only to blood relatives or close friends. There is no authentic case that I know of where the spirit made its presence before a stranger or a mere acquaintance.

Three women in a small village were allied in church work for many years, and had become fast friends. One of them died at a hospital to which she had been carried in her last sickness. The two others were at their homes nine miles away, each alone in her room, the houses being about two hundred yards apart. When their friend had gone to the hospital, they were assured that she would get well and be about in a few weeks. The demise occurred at fourteen minutes past nine. One of the survivors sat in her room winding her watch, which was afterwards found to be three minutes fast. As she held the watch in her hand the spirit of the dead woman, or the form itself as though living, entered and stood before the surprised beholder. The watch stopped at eighteen minutes past time or one minute after the death.

"How did you get here?" she asked. No reply came, but still the woman saw the face and form, and the well known dress; and, as she sprang forward to greet her, the vision receded, not by steps, but by a gliding motion, and left the room at the wall. Calling another woman in the house, the frightened woman told what had happened, and decided to call at once on the other friend who lived about six hundred feet away. It seems that the latter had begun preparations for retiring, and was alone in her room, seated on the edge of the bed. She turned to place something on the pillow when she felt the touch of a warm hand on her



arm. She uttered a scream that was heard by others in the house, who ran to her. Before they came, however, she saw the arm, then the head and upper half of the body of the woman who had died, and the vision ended in less than four seconds. The time was two minutes later than that of the manifestation at the house of the other woman, or three minutes after the death nine miles away. Many similar cases could be cited along the same line.

In very nearly all authentic cases the soul manifests shortly after death. There is only one case that I know of where the spirit manifested more than fifty hours after death. Mediums are not necessary for the soul to manifest, while almost all communications with the spirit of the dead must come through a medium.

The following facts regarding spirit-return seem to be well established:

1. When the person dies his soul does in fact leave his body.
2. It starts on its journey immediately.
3. But it may linger about its home for a day or two, never longer.
4. It goes in an easterly direction.
5. It appears only to blood relatives or those very dear to them.
6. It very seldom speaks or makes a sound, although there are a few cases of them speaking.
7. It appears for but an instant.
8. If one's beloved ones are with him when death occurs he does not manifest after death. There seems to have to be a desire formulated just before death.
9. It is likely that before the soul starts on its journey it visits a number of the places in which it has lived and sees many of the persons it formerly knew, but they do not see it.

There are only a very few instances where a well known voice has been heard after death. The psychic law states that the soul does not employ the language of the human voice of flesh; and this law has been made in order to prevent the openness of knowledge that would follow if it were possible for the mind of a person to know the thoughts of all other persons.

Nature was so ordained that we shall have a free mind and that everyone must develop his good virtues voluntarily, and for that reason the conscious and subconscious have been separated by a wall, and what is known to one shall not be known by the other. This is why the spirit is unable to speak to humanity.

(Next month's article: "The Degree of Development Necessary to Receive Manifestations.")



# Heart-to-Heart Talks

By the Editor

In this department the editor gathers his readers around him in a family circle and has a little talk with them, informally and "friendly-like," in the good old-fashioned way.

---

## INTO THE OPEN ONCE MORE

I had prepared a nice little budget of "**New Thought Alliance Gossip**" for this department, and which would have occupied the space which is now being filled with this little talk. I had arranged to reproduce a letter from Mr. Edgerton, the president of the Alliance, offering me the Chairmanship of the Book Selection Committee of the Alliance—the same committee which I recently criticised as being in effect a Board of Censorship—accompanied by a copy of my answer to Mr. Edgerton, respectfully declining the position, and giving my reasons therefor. Then I expected to reproduce a nice friendly letter from Elizabeth Towne, Chairman of the "Creed Committee" appointed for the purpose of drafting of the "Statement of Principles" for the Alliance (the idea of which I have been opposing), inviting me to participate in the building of such a Statement, in the way of suggestions and a written form of what I conceived to be the proper thing in the way of a Statement; also my answer to her. But, alas! a change has come over the spirit of my dreams, and the above Alliance Gossip has been torn into bits, and now lies at the bottom of my waste-paper basket, where it serves the perhaps much better office of a bed for the kittens of the office cat.

'Cause why? O, nothing much—I simply **have sent in my resignation as a member of the Alliance**, and have requested that my name be erased from that Roster of Excellence known as the List of the "Honorary Presidents," which so moved me to boisterous mirth last month—that's all. I have cut loose from the **ORGANIZATION**; freed myself from the tightening chains of the **INSTITUTION**; stepped down from the platform of the "Jarley's Wax-Works Show," and am once more out **INTO THE OPEN**, glory be!

How did it happen? Oh, quite naturally, indeed! As you have doubtless discerned from my remarks in this magazine about the rapidly developing crystallization of the Alliance into a typical Organization, and a characteristic Institution, I have long felt that the Alliance was rapidly becoming the wrong kind of place for me—I began to feel that I was like a fish out of water, or a Hard-Shell Baptist in a Unitarian Church, in that organization. And I believed that I could see the signs of a still further assumption of "official" New Thought,



and "regular" New Thought, on the part of certain elements strongly intrenched in the Alliance. Still, I thought it better to try to make the fight **inside** the Alliance, and do what I could to stem the torrent toward Institutionalism in the organization. But the Fates willed otherwise, and Elizabeth Towne was the **Deus ex machina** which worked the speedy transformation of myself from a "member," and "belonger" into an "outsider" and Independent. And, I sincerely thank her for it!

It came about like this. On Good Friday, April 6, 1917 (also the day of the War Declaration), I received a remarkable letter from "Little Sister" Elizabeth Towne, who had evidently just finished reading the "Tyranny of Terms" article, and the "Jarley's Wax-Works" talk, in the April number of this magazine. The letter was remarkable not only in character, but also in length, being eight pages of solid, single-space, typewriter copy—enough to have filled ten or twelve of the printed pages of this magazine. It was a most thorough "calling down" to me for my temerity in daring to talk about the Alliance the way I did in the article and others which have appeared in the magazine. It was couched in the familiar, "thus saith the Lord" style of Elizabeth at her very best, and would have sounded well if delivered from the bench of the Supreme Court, at least so far as positive, dogmatic utterance is concerned. There was evidently no **Doubt** in the mind of its writer!

It was a great bit of letter-writing, I assure you, my friends. Notwithstanding its length, I would gladly have reproduced it in these pages; but this cannot be, for Elizabeth expressly enjoined me from reproducing a single word of it in these columns. She says, however, that she will probably print a portion of it in the "Nautilus," possibly in her editorial columns, **but without a single mention of myself or this magazine in such production.** She says that **she does not wish to attack others in her columns, or to quarrel in public,** hence this elimination of personal mention in her editorial, and her safe plan of doing her scolding in private by means of personal letters. She intimates that the New Thought public might get an impression detrimental to "the organization," were two of the "Honorary Presidents" of that organization to engage in public crimination and recrimination, and other like signs of being unable to agree with each other—hence the method of getting the thing over with in private correspondence. The "organization" must be protected at all costs, it would seem; and we must do such things for it, just as similar things are done "for the good of the Party," in politics, or "for the good name of the Church," in ecclesiastical circles. Well, mebbe so, mebbe so!



Elizabeth's letter was a strong appeal made in the spirit of the Institution. She uses the word "the organization" over and over again; it is impossible to escape from the conviction that the writer of that letter was saturated with the spirit of "the organization," and that her heart-beats were tuned to the rhythm of Institutionalism. Her complaint, her appeal, her chiding, her admonitions, her suggestions, her advice, all were in the interest of "the organization." It was "the organization," "the interests of the organization," and the thought of "what will folks think of the organization," all the way through the letter. The old note of Individualism (once Elizabeth's strong keynote) was missing; the individual was subordinated to "the organization," first, last, and all the time, in that letter. At least, that is the way it seemed to me—and still seems to me. If Elizabeth thinks that this statement does her an injustice, I ask simply that she reproduce the letter in her own columns, or else allow me to reproduce it in the columns of this magazine.

Oh, no! the letter was not a "catty" **personal attack** upon me—it was friendly enough; it was phrased in good Little Sisterly words and spirit, and was evidently intended for the good of my soul, just as the previous Little Sisterly remarks were. It is true that here and there might be found places in which Little Sister seemed to use her claws, as for instance, (1) the suggestion that people might think from my criticisms of the Alliance that I, myself, wished to "**control the organization**" (wouldn't that jar you?); or (2) the warning that if I were allowed to take a part in making certain changes in Alliance affairs, I must promise not to indulge in "cock-a-doodling" over it in public, in case my suggestions were accepted; or (3) the charge that I had not forgotten the lawyer's trick of juggling the meaning of other's words. But these were exceptions, the claws were pretty well sheathed most of the time.

The prevailing tone of the letter seemed <sup>to me</sup> ~~one~~ <sup>to be</sup> that of anxiety lest the public should get a wrong idea of "the organization," or that the dear "organization" might be hurt by my criticism. In addition, there was the revelation of the fact that Elizabeth had a much more important part in the launching of the Alliance, and was responsible for more of its plans and principles, that I had previously suspected—the "Honorary Presidents" idea, among others. I gladly make this statement, which I thoroughly accept as correct not only because Elizabeth says so, but also because of the "maternal fury" aroused in her when her darling child, "the organization" is criticised for having a pug-nose, big ears, and carrotty hair.

Well, when I read that letter of Elizabeth's, I received a great illumination. As by a lightning-flash on a dark night, I saw revealed before me the landscape, and perceived the two paths which lay before



me at the fork of the road. I saw clearly defined below me the Fertile Valley of Institutionalism, and above me the Rocky Mountains of Independence. I saw what the air of Institutionalism had done for Elizabeth, and I accepted the warning—I determined to get as far away as possible from the infection of that sort of thing. And, so, at once I sat down and wrote out my resignation as a member of the Alliance, including my noble office as an All-Highest “Honorary President” thereof. (Elizabeth suggests in her letter that the title of the latter office be changed to that of “Honorary Councillor” at the next Congress—more “hanky-panky” titles and officialism; why not “**The New Thought College of Cardinals,**” and be done with it?) And, I hastened to get the letter mailed in order to get it over with. And, between you and me, friends, I never felt more relieved, and freer in spirit, than at the moment of mailing that letter!

Oh, of course, I realize fully the “dollars and cents” folly of such a move on my part; I realize that the “crowd” is in favor of “the organization,” and Institutionalism—it likes these things, and “patronizes” those who fall in line with them. But what of that? I took the step which brought me the greatest satisfaction, content, and freedom—and the rest matters little. I shall possibly gain the further ill-will of the “organizationists,” and the “institutionalists”—I have aroused considerable of it already, by reason of my criticisms of certain tendencies in the organization. But what of that, either? As my good friend Annie Rix Militz would say: “These things move me not!” So it’s ME for the Open Road, once more. No more Institutionalism for me! There is a blight upon the soul wrought by Institutionalism which is fully realized only when one has been in the thing even for a short time, and then has freed himself or herself.

When you formally “organize” or “institutionalize” anything, **you put a fence around it and yourself.** Draw the circle wide, if you will—but it still remains a circle with a “verboten” outside, a “ring pass-not” which you cannot traverse. The evidence of the effect of formal organization, incorporation, and “committee-rule,” in the Alliance is seen to be manifesting in the demand for a formal **Statement of Principles**—a virtual New Thought Creed, under another name—which the Alliance is now having prepared for it by the “Creed Committee” of which Elizabeth Towne is the head. Elizabeth says that this demand for a Statement of Principles was **unanimous** on the part of the Alliance; and that no Statement will be allowed to be announced unless it meets with the **unanimous approval** of the Congress. Well, what of that? An Organization or Institution always demands a Creed, and usually gets a good tight one—and then its spirit begins to die. I intended to resign the moment a New Thought Creed was adopted by



the Alliance—so judging from all reports I merely anticipated the thing by a few months at the most.

Does this mean that I am going to **fight** the Alliance, now that I am out of it? Not a bit of it! While I was on the **inside**, I felt free to criticise; but now that I am on the **outside**, I do not feel I have a right to criticise in the same way. I shall refrain from criticising the internal affairs or proposed actions of the Alliance—I do not contemplate meddling in the internal affairs of that institution. I shall, however, from time to time, publish in these columns sundry bits of news concerning the Alliance, which I may deem interesting to our readers. And I shall feel free to criticise, without fear or favor, any policy when once **adopted** by the Alliance; but I shall try not to criticise any **proposed** policy of “the organization,” now that I am **out** of it.

I feel sure that many of our readers will welcome the results of this action of mine, so far as is concerned the matter of the contents of this magazine. I am sure that many will agree with me in my penitent confession that I have devoted entirely too much of the space at my disposal here to the consideration of the internal affairs of the Alliance. I see this fact clearly on looking back over the pages of the late issues of this magazine; and I apologize for my shortsightedness in this direction. There will be no room for complaint on this score in the future. Only a comparatively small percentage of our readers are members of the Alliance, and it has not been just to the others to inflict so much “Alliance Talk” upon them. However, I feel that perhaps something has been gained by all of the readers, I mean in the direction of having their attention called to the matter of the Danger of Institutionalism in the New Thought. Eternal Vigilance is the Price of Liberty—in New Thought as in the affairs of nations. If I have sown the seeds of Eternal Vigilance, then my trouble has not been in vain, nor our good space wasted.

Now, let's talk about something more pleasant, and more “worth while.”

---

### “THAT MAN SHELTON!”

A man wrote me the other day asking me: “Why do you print so much about that man Shelton? Can't you run your magazine without dragging him in?” Well, to tell the truth, I **would** find it difficult to get out this magazine without dragging in “that man Shelton,” so long as he continues to write such pithy bits of wisdom as appear in his journal, “Scientific Christian” (1657 Clarkson Street, Denver, Colo.,) from time to time. I never see a good thing but that I feel like passing it on to our readers; and therefore, so long as Shelton writes such things, and



does not object, I do not see how I can avoid "dragging him in," nor how I can "run the magazine without him."

His April journal is particularly "snappy." I can't reproduce all the good things he says, so I must content myself with printing only such items as relate to subjects which I have discussed in this department. Here they are with a word or two of comment upon each from myself:

"The Alliance must have a creed limitless, and it will take all the souls and all the brains of all the New Thinkers to work it out."—Elizabeth Towne in Nautilus.

"Quite true, but it will take a thousand years to get all the souls and all the brains together. We are a growing people and new members are being added to us constantly. My Japanese cook, who is an educated boy, reads Christian regularly and has entered into the New Thought without giving up a spark of his own religion. Now how under the sun can you write a creed for an Alliance? New Thought is your own thought. 'New Thought is not canned thought.' The last sentence is by Elbert Hubbard, and the first sentence is by his majesty, Myself! I write the affirmative and Hubbard the negative, and so you can get the whole thing in two sentences. If a few of you people 'vote' a creed on the Alliance you will have canned thought. Betsy, get that bug out of your bonnet. I love you, for your own sake, but I would see you in purgatory before I would let you write an authoritative creed for me. There is not one of us who is capable of writing a creed for the others. I can do it as well as any of you, and I would be ashamed to try it. I was on this committee with Julia Seton and Elizabeth Towne, and we had a meeting, and I let Julia and Elizabeth do all the talking without paying a bit of attention to what they were talking about. I knew if I said anything there would be a scrap, and so I held my tongue, which was a great demonstration on my part!"

Right you are, T. J. You never belonged on the "Creed Committee," anyway. Let Elizabeth, the omniscient, and Julia, the omnipresent, attend to the work. Then T. J., the omnipotent, will blow the whole "Statement" to Smithereens, glory be!

\* \* \* \* \*

Then this old Denver Demiurge proceeds to call me down for talking about "old times" in the New Thought movement. And I must admit that he is right, at least so far as is concerned the danger of anyone overworking the reminiscent state of mind. "Look Forward, not Backward!" is the right idea. "Live in the NOW" is the right doctrine. But, frankly, I don't think that I need the warning particularly—and I don't believe that you think so either, T. J. You just like to hear yourself talk, that's all. Here is what the good man has to say on the subject:

"Those were the days of 'real sport' and 'When a feller needs a friend.' Somebody was always taking the joy out of life. Do you remember Henry Frank writing me up in some magazine under the heading: 'The Denver Demiurge.' I took it as a compliment and I thank God for all of the adverse criticism that I ever received. There was not so very much of it compared



to the ones who stuck to me. Elizabeth Towne worked right along with me as a friend and a helper. R. C. Douglas ran the chapters of his first book through Christian. And there were thousands of others. William Walker Atkinson, you will get old if you get reminiscent. To look backward is always the sign of old age, and if you don't quit it your arteries will harden and your brain will get soft!"

\* \* \* \* \*

Next, the "cantankerous old cuss" comments as follows on what I had to say regarding the Book Selection Committee of the Alliance. I am not prepared to travel all the way with him in this; but I reproduce it to show you how he regards the matter:

"I quote this paragraph from a three-page editorial, in the March number, by William Walker Atkinson, who is very earnest and emphatic in his efforts to keep the International New Thought Alliance from being institutionalized. I object to the Alliance becoming involved or entangled in the book selling business, the publishing business, the healing business, or any other business. I even think the Bulletin is uncalled for, as free advertising and publicity is given in all the regular publications. The Nautilus, for instance, is giving regularly every month to the Alliance about three hundred dollars' worth of free advertising. Let the officers of the Alliance represent the Alliance and not any publishing or book selling business. This is a free for all Alliance, and we will have to keep it that way."

\* \* \* \* \*

Then he quotes from Henry Harrison Brown, and adds some comments of his own. I join with him in patting Henry Harrison on the back.

"I refer to it for the purpose only by so doing I may emphasize the fact that NOW has stood for, i. e., the eliminating from the New Thought Movement all limitations. Mind is either supreme or it is not. If not, then goodbye to all our philosophy and we must all hurry back to Authority. If it is supreme, then bid Authority goodbye, and send it to oblivion. Truth alone for Authority. And Truth is one's individual perception. It is his alone."—Now.

"Henry Harrison Brown, you have stated the whole thing in a few words and you are right, no matter how many creeds may be concocted. It is always and forever personal. New Thought is your own thought."

\* \* \* \* \*

Next, he quotes approvingly the statement of Grace Brown's withdrawal from the Alliance and adds something of his own to it to impart extra Tabasco. I reproduce it as general interesting news. Grace and T. J. need no backing up from me—nor backing down. They are both individuals; and both live in Denver, where the air has the champagne effect.

"Because the editor of the Essene Message has withdrawn absolutely and entirely from the International New Thought Alliance, is no reason why any other individual should disconnect from it,—it is a matter of psychic freedom alone. And some folks are like Perry Joseph Green, who says that his freedom is so precious that he is willing, if necessary, to go to Hell to get it."—Grace Brown in Essene.



"And she is the 'vice-president' of this district. You see the International New Thought Alliance has adopted geographical lines called districts and officials called vice-presidents and field secretaries, and a lot of other claptrap that does not belong to an Alliance. I think we had better mobilize before we undertake to write a creed or formulate a faith or divide the world into geographical units. The old world is fighting over that old thought and we want peace. By the way, Unity has given notice time and again that they are not connected with the New Thought. The Divine Science people have a 'religion' of their own."

\* \* \* \* \*

Then he notices what I said in our last number about the man who called me an idiot, and whom I told to take Shelton's journal for the "good of his liver." He adds the following spicy remarks:

"Why do you get red in the face and turn a man over to me for treatments because he said you were running an idiotic magazine? That is no sign of bile, but of brains. Tons and tons of good white paper are used in getting out idiotic magazines and some of them are called advanced thought, higher thought, scientific thought! I have letters of my own—'aping Billy Sunday.' How would you like to be called an ape? It is worse than being called an idiot. And this—'but this Lady Blanche stuff and all such drivel should not be tolerated in any New Thought magazine.' Say, if you will cut out the idiotic part I will agree to blue-pencil the Lady Blanche tommyrot. Is it a bargain? Shake!"

There's a big difference in folks calling **you** an idiot, T. J., and their calling me one—but I shall not pursue the subject of this distinction further, for it might lead to a too decided come-back from you. As for anyone accusing you of aping Billy Sunday, that is ridiculous—you could give Billy cards and spades, and then beat him easily at his own game. If I got "red in the face" over that fellow who wrote me, it was because of boisterous laughter—I have long since ceased to become "peevish" at such little things. No sir, I am not going to "cut out the idiotic stuff," as a set-off to your "blue-pencilling the Lady Blanche tommyrot." In the first place, I don't purpose cutting out anything that I happen to "feel like" (to use one of your own favorite terms); and I always "feel like" reproducing a "roast" of myself in these pages—I want everyone to enjoy it as much as I do myself, for I'm not stingy. And as for the "Lady Blanche" stuff: why, you lovesick old Romeo, you couldn't stop talking about your dear Juliet, even if you wanted to and even though she has been your wife for seventeen years. Moreover, thousands of your friends know this good lady by the name of "Lady Blanche," and they would resent your "blue-pencilling" her in this manner. Forget it, T. J., forget it! You might as well ask me to stop calling Elizabeth Towne by the name of "Elizabeth," and to adopt the staid "Mrs. Towne" form; or to stop calling you "T. J.," in favor of "The Rev. Thomas Jefferson Shelton, D. D., Pastor of the Satanic Church of Scientific Christianity." Perish the thought!



Finally, he takes a little shot at certain things of which I have spoken freely in these pages. Here it is:

"A creed and a formulation of faith and the standardization of books for the International Alliance of New Thought is another anachronism. It has no place, but we are liable to commit the old sin and go on in our transgressions against the truth of Being."

\* \* \* \* \*

Well, isn't that a nice little bouquet picked from the garden of Sheltonism! Do you blame me for "lifting" the flowers? If you do, you are a long way from understanding what I am trying to impress upon your minds in these pages.

### STRAIGHTENING IT OUT

On page 58, April issue of "Advanced Thought," I quoted a paragraph from Nautilus in which Elizabeth Towne speaks of New Thought making a person "a better Methodist," etc. I added that: "This is the right idea, but Elizabeth does not go far enough," and then said that she ought to include the Buddhist, Brahmanists, Confucians, etc., in her category. I meant, of course, that she "did not go far enough" in that particular statement—not that she was narrow or bigoted, or lacking in broad religious tolerance and understanding. Elizabeth thinks that those reading what I said would get the latter meaning. I do not agree with her, for I think that my meaning was plain; but in order that there may be no mistake about it I here positively state that Elizabeth Towne is, in my opinion, fully as broad and tolerant in her religious sympathies and fellowship as I, myself, can possibly be. If you have understood otherwise from my article in question, please get straightened out accordingly.

### MY CONTRIBUTION

Elizabeth Towne, Chairman of the Committee for Preparing a Statement of Principles for the New Thought Alliance, has held me to my promise to contribute my "bit" to the Alliance Pot in which is brewing the broth which will be poured off as the "authorized" Statement of Principles—although I am opposed to the putting out of any such Creed-like announcement. Here is what I sent her:

#### Principles of New Thought

I. New Thought has no fixed principles, settled rules, governing laws, or formal creeds. It takes its own wherever it finds it, and adds to the list every day, while at the same time discarding that which it has outgrown.

II. New Thought bases its thought upon an Infinite Presence-Power, which, being Infinite, cannot be defined in finite terms. All that can be said is that this Infinite Presence-Power is One and One Only; Without Parts and Indivisible; Immutable and Incapable of Change—though eternally manifesting a World of Experience in which there is the appearance of infinite number, infinite variety, and infinite change.

III. New Thought teaches the Identity of the Real Self of the Individual with this Infinite Presence-Power; and the manifestation of the Divine Individual in effective activity in the World of Experience.

IV. New Thought, being essentially Individualistic, cannot be "organized" or formed into an Institution; and all attempts to organize and institutionalize it result merely in dwarfing and stultifying it, and are a denial of its essential substance and thought.



# "Questions and Answers"

Conducted by the Editor

In this department the editor publishes and answers communications from the readers of this magazine. Its pages are open to all honest inquirers who ask questions on subjects in which they are interested for the purpose of getting information, or being "set straight" on any points which have perplexed them. No attention, however, will be paid to communications obviously intended to exploit pet fads of the writers, or to abuse or revile the honest opinions of others. It is understood, of course, that the subjects of the questions shall come within the general field and scope of this magazine, as indicated by our title page. The subjects of Economics, Sociology, Politics, etc., are out of our field, please remember. Make your inquiries as clear, concise and practical as possible, and the editor will do his best to give them the consideration that they merit. The names of inquirers will not be printed, nor need they be given in full if inquirers prefer it—initials serve every purpose in the case.

## SEVERAL POINTS OF DISTINCTION

H. N. writes: "Please give me the distinctions, if any, of the following: (1) Monotheism and Pantheism; (2) New Thought and New Theology; (3) Mysticism and Cosmic Consciousness."

### Monotheism vs. Pantheism

(1) Monotheism means: "Doctrine or belief that there is one God, and one only." Pantheism means: "The doctrine or belief that God and Nature are identical."

Pantheism, however, has two distinct phases, viz.: (a) The doctrine that God consists in the combined forces and laws manifesting in the existing universe. This doctrine is held by many to be essentially atheistic, as it practically denies the existence of anything but Nature; Schopenhauer says of this phase of Pantheism that "It escorts God to the frontier." (b) The doctrine that God exists independent of Nature, and preceding the creation of Nature; but that He is immanent in every portion or activity of Nature; and that Nature is His expression and manifestation, from which he has never withdrawn Himself, nor can withdraw Himself without Nature ceasing to be.

The creed of the Greek philosophers was essentially pantheistic; and the philosophy of the Hindus is positively pantheistic, notwithstanding their various and conflicting theories, doctrines and interpretations of the ancient teachings of their race. Some Christian philosophers have contended that St. Paul, in his quotation from the Greek poet Aratus (Acts xvii. 28; c. f. Col. i. 17), i. e., "In Him we live, and move, and have our being," is an implicit assertion of Pantheism; but other Christian authorities point out certain distinctions between the two conceptions, which need not be gone into here.

There is a very strong flavor of this second phase of Pantheism in modern "New Thought," although the term itself is not popular, probably by reason of its old associations, suggestions of "materialism" on the one hand and of "heathenism" on the other. Its spirit is there, nevertheless, as may be seen by reference to the works of the leading New Thought writers "standard" (!) or otherwise.



### New Thought vs. New Theology

(2) New Thought has no standard or authorized definition, for it is not an organized institution, nor has it any "authoritative" personages to announce its creed—it has no creed, in fact. Nevertheless, there is a general agreement upon fundamental conceptions, accompanied with the widest possible liberty of interpretation and belief. These fundamental conceptions are perhaps as well expressed in the "Purposes of the International New Thought Alliance" as anywhere else (which I believe to be largely the words and thought of Henry Harrison Brown, expressed in San Francisco in 1915), which read as follows: "The purposes of this organization are to teach the Infinitude of the Supreme One; the Divinity of Man and his Infinite Possibilities through the creative power of constructive things, and obedience to the voice of the Indwelling Presence, which is our source of Inspiration, Power, Health and Prosperity." My own short statement of the essence of New Thought, recently published in this magazine is: "New Thought is the conscious recognition, and actual realization of the Infinite Presence-Power within ourselves, and its manifestation and expression in efficient activity on our part." But neither of the two above-quoted statements is "authoritative"—every individual New Thinker is equally at liberty to express his own.

The New Theology, on the other hand, is a term that has been used by a number of religiously-inclined persons to indicate a broader, freer conception of Theology than that favored by the orthodox churches. It closely resembles the Unitarian belief, but has a strong Pantheistic implication (or even positive inclusion in some cases) which is absent in Unitarianism, if I understand the latter aright. Dr. Thomas J. Campbell of London, was formerly a writer and preacher of the New Theology, but has recently associated himself with the Established Church, I believe. Professor Charles W. Eliot, once president of Harvard University, has also written forcibly along the same lines. The term once promised to become quite popular, but seems to have "dropped out" during the past year or so. The term is also sometimes used, I understand, by that general body of theologians who favor the results of "the Higher Criticism" of the Scriptures. At the best, the term is loosely employed—even more so than is the term "New Thought."

### Mysticism vs. Cosmic Consciousness

(3) Mysticism is a very general term, meaning: "The doctrine that the ultimate elements or principles of knowledge or belief are gained by an act or process akin to feeling or faith; the doctrine of the Mystics who claim that they have direct intercourse with the Divine Spirit and acquire a knowledge of God and spiritual things unattainable by the natural intellect." The ultimate goal of the Mystics is conscious Union with God, in a state or condition of transcendental consciousness. The subject of Mysticism is too important to be "explained," even briefly, in the space at my disposal at this time; I would refer those interested in the subject to the series of articles on "Mysticism," recently concluded in this magazine, written by Carolyn Woodsworth.

"Cosmic Consciousness" is a term originally employed by the late Dr. Maurice Bucke, of Toronto, Canada (in his well-known book bearing the same title), to indicate a certain transcendental state of consciousness which had been reached by himself and many others—Walt Whitman, for instance. The essence of the said transcendental experience is that of an awareness of Oneness with All-Life. The Mystics consider this state as one of the higher mystic states, but hold that there are states even higher, in which even this consciousness of Unified-Variety disappears, nothing being left but the conscious-



ness that "there is naught by God"—the consciousness of separate personality having been blended into the consciousness of the Absolute or the Infinite. I think that this statement will serve the purpose of briefly pointing out the general distinction between the two terms; but there are many works on each subject, which may be read with profit by those wishing to pursue the subject further.

### AUTO-SUGGESTION

T. J. C. writes: "How does Auto-Suggestion work or act after it has been given for the purpose of curing disease or bad habits, and for the purpose of forming new habits and strengthening a purpose? Does it affect the subconscious mind?"

I cannot bring out the important points of this subject in the short space at my disposal here. An auto-suggestion is merely a mental suggestion given to oneself by oneself. A mental suggestion (in the special usage of the term in psychology) is an idea sought to be impressed upon the subconscious planes of the mind, and intended to be manifested in activity by those planes of mind. In the case of the healing of disease, the suggestion sets into activity those phases of subconscious mentality which are concerned with the physiological processes and functions. In the case of the curing of bad habits, or the encouraging and cultivating of good habits, the subconscious mentality is directed away from, or toward, the particular habits in question, and as all habits are simply the result of tendencies, customs and practices previously acquired by the subconscious mentality, it follows that that element of the mind is the proper subject for treatment intended to destroy and inhibit or to encourage and develop physical and mental habits. Suggestive treatment (no matter by what name it may be known or by what method it may be applied) is the logical method of accomplishing this class of results. Any good work on the subject of Mental Suggestion should give you full information on the subject.

### MYSTICISM VS. PRACTICALISM

H. J. N. writes: "I have been reading Evelyn Underhill's work entitled 'Mysticism,' from which I have taken the liberty to cull some quotations on which I should like to have your opinion through the 'Questions and Answers' department of your magazine. Personally, I cannot agree with Miss Underhill in what, it appears to me, her conclusion that we should abandon our physical careers and strive to be Ruysbroecks, Meister Eckharts, and John Taulers. Now, while I am not deriding her efforts at making us poor mortals see that above all things the spiritual life is most to be desired, I cannot help but feeling that at the present moment we are living a spiritual life and a physical one, and cannot sacrifice one for the other. I believe that it is our duties as individuals to endeavor to strike a happy medium between the two, and while I believe ultimately we are nothing but spirit or soul, I certainly on the other hand believe that we should not renounce the physical and become ascetics and spiritual recluses as were Ruysbroeck, Eckhart, Tauler, et al. I, personally, feel that by living the present life as beautifully and efficiently as we can, according to our own lights, we will in God's own time experience that wonderful something called by the names of 'mysticism,' and 'cosmic consciousness.' I, myself, have not the least desire to renounce the physical, while on the other hand I never lose the thought that in the Absolute sense all IS Spirit. It strikes me that, to use one of your own figures of speech, Miss Underhill in her effort to stand up straight is in danger of falling over backwards."



I regret that the space at my disposal here will not admit of my following the above quoted letter with the quotations from Miss Underhill contained therein. I think however, that this correspondent has made his meaning perfectly clear even without the presence of the said quotations. Answering the first part of the question, I would say that I think that Miss Underhill has simply followed the usual course of writers in the direction of over-emphasizing her particular doctrine in order to "get it over" to her readers. You will notice that unless a writer, at least in a measure, places this over-emphasis upon his theory or asserted principle, he is not able to attract and hold the interest and attention of his readers. The same thing is true of the actor on the stage. We should always remember in such cases that there is always "the other side," and that the writer (if he or she be well balanced in thought) also recognizes this other side, but leaves it for some one else to bring out. The judicial temperament is rarely found in writers, and is still more rarely manifested by them in their work. The effective writer usually is the one displaying the mental qualities of the advocate, including the strong partisan feeling at the time of making the argument. An understanding of this fact is the "grain of salt" which we should apply to all strong statements regarding the one side of any case in dispute.

Answering the remainder of the question, I would say that I agree with this correspondent in his general contention. I believe that sanity in this matter, and most others, depends upon the observance of the principle of Balance. Keep in the middle of the road, avoiding the two extremes. Remember the "golden mean," and the adage "nothing too much." I am free to confess that to me many of the typical examples of mystic experience approvingly quoted by many of the writers on the subject of Mysticism really seem to be examples of a pathological state or condition of mind, rather than an example of exalted spirituality. In many of the so-called mystic experiences which are approvingly quoted, there is undoubtedly present the leading symptoms of hysteria or similar disorders. The practicing physician, or the metaphysical healer, meets with many cases of this kind in his experience—and neither is deceived regarding the true nature of the manifestation. The explanation is found in the statement that these examples of mystic experience are counterfeit, and not the real thing at all. They belong to the "moonshine" plane of psychic phenomena—and are not the real thing at all. They belong to the "moonshine" of "psychism"—far away from the true sunlight of the Spirit.

Now don't jump to the conclusion that I am pooh-poohing all mystical experiences. On the contrary, I, personally, know that some of these experiences are actual facts, and not mere imaginings or abnormal psychic states. I also have had the pleasure of personally knowing many men and women of a high degree of mystic enlightenment—and you may be surprised to learn that some of these persons were individuals of the highest degree of practical knowledge and thought, many of them occupying prominent places in the world of affairs today. Some of the "big men" of the modern world are "practical mystics," though they are talking very little about their experiences, for obvious reasons. Once a prominent British statesman said: "The practical mystic is a man to be reckoned with in the great affairs of life" (or words to that effect). The world would be startled if a list of the prominent "practical mystics" was published by the press; for that list would contain some of the world's greatest workers in all lines of human endeavor.

Balance, balance, balance—that is the lesson to learn. The two opposites are always present, each tending to pull us its way if we permit it. Life is a



matter of mental tight-rope walking—and we need a good balancing pole, well weighted at each end. When in danger of being carried away by some particular phase of thought, stop a moment and find and consider the opposite pole of that thought—and thus get balanced on the subject. Balance does not mean neutral thought, or lack of opinions, or feeble convictions—rather does it mean the mastery of the subject by reason of knowing both sides of it and then striking a balance between them. Why, friends, in this principle of the Opposites, and the Balance between them, rightly understood and applied, lies the Mastery of Being. So, ye mystics, while always remembering that the sun is in the heavens above you, also remember that your feet are on the ground!

### COAXING THE SUB-CONSCIOUS

F. W. H. writes: "How can one coax, cajole, wheedle, force, pray, or beg the sub-conscious mind to do a thing that his conscious mind has visualized or imaged? All the books on the subject are very explicit in words, but many of us are having trouble in carrying out our auto-suggestions. What is the use of reading all these books, if one cannot gain practical results?"

I cannot very well condense into this limited space the gist of all that has been written on the subject of auto-suggestion, and the methods of setting the sub-conscious mind to work. But, I may say that I think that the difficulty in most cases consists in the person either addressing the sub-conscious mind as if it were an infinite consciousness, reason, etc., on the one hand; or else, a lifeless, mindless thing, on the other hand. As a fact, the sub-conscious mind is neither—it is more like the mind of a person walking in his sleep, than anything else I can think of.

One has first to attract the attention of the sub-conscious mind, and then get it interested in the task set before it. If you will set to work training your sub-conscious mind to do your bidding, just as you would proceed to teach a growing puppy to perform tricks, perhaps you would get better results. The sub-conscious mind is powerful when once set to work, but as I have said it must be aroused and trained to work for you. It requires that peculiar mixture of firmness, kindness, patience, and encouragement that is needed in training a child-mind, or the mind of an animal like the dog or horse. If you will "talk" to your sub-conscious mind (or to the "organ minds" of your body, which are its phases of manifestation) just as you would talk to a child, or dog, or horse, you will begin to attain mastery and control of it, and will be able to set it to work for you.

The sub-conscious mind is always friendly to its conscious brother, and will take suggestions and commands from the latter when once it is aroused and interested. It takes some patience and perseverance to get the "knack" of the thing, but when this is once attained you will have it "eating out of your hand," and "doing stunts" for you, just like a well-trained intelligent animal.

This statement may shock some of you who have been regarding the sub-conscious mind as sort of a "divine principle" within you, but the idea is scientifically correct, and will work out in practice. So far as being "divine" is concerned, every part of you, mental, physical, and spiritual is "divine"—I wish I could make you see this. Everything is a part of the Whole Thing, but that Whole Thing is not an aggregate of them all, but rather is the Real Thing of which the Many are but semblances, appearances, and phenomenal expressions and manifestations. The horse and dog are "divine," in the broad sense—yet you drive the one, and make the other follow at your heel. Think over this a bit!



## STAY ON YOUR OWN PLANE

A. O. writes: "Is it possible in the physical stage of existence to become conscious of the process the sub-conscious entity uses in causing the body to perform. I know that when I think to act, the body acts, but I am not conscious of the process taking place. For instance, if I wish to start a steam-engine, I am conscious of stepping up and opening up the throttle letting in the steam from the boiler into the cylinder, but not so the body. I am not conscious of the fact that the body is not 'I'; neither can I understand why I should not be conscious of self and capable of reasoning every movement of my life, in my sleeping and dreaming state as well as in my waking hours."

God forbid that you should ever "become conscious of the process the sub-conscious entity uses in causing the body to perform." Did you ever stop to think of the manifold activities of the sub-conscious mind—the countless tasks that it performs without your conscious mentality being in the least aware of it? Then try to imagine for a moment what would happen if you were to become conscious of all these activities—and try to realize the state of your mind in such a case.

I once read a story of a man who was experimenting with strange drugs. Finally, he created a combination which he proceeded to test out on himself. When the drug manifested its effect, the conscious mind of the man blended into the "awareness" of his sub-conscious mentality, and the trouble began. He found himself fully conscious of every one of the activities underway in his body—even to the slightest and least important of these. He was conscious of the flow of his blood along his arteries, and into the millions of capillaries in all parts of his body; of the breaking-down of cellular tissue, and its carriage back in the venous circulation to the lungs, there to be burned-up. He became aware of the building-up processes always under way in all parts of his body; and of the destructive processes likewise underway. He became conscious of all the processes of digestion, assimilation, and elimination; and of all the other curious and wonderful complicated physiological processes which are known to us only by careful study of the text books. And, worse than all, he became conscious of the fact that he was responsible for the proper running of all this machinery, and the management and direction of all these intricate processes. His mind reeled, and his reason seemed about to forsake its throne—the agony of the "knowing" became unendurable—then he woke up. The story added the statement that for years thereafter he would wake up under a nightmare-recollection of that experience.

And just this, A. O., would be your experience were you to manage to penetrate into this consciousness, which we call the sub-consciousness, which runs the physical machinery of your body. The sub-conscious is not unconscious—it is simply conscious on a different plane from that upon which your so-called "conscious mind" functions. Nature has superimposed upon the sub-conscious mind the duties of running the physical machinery, and the responsibility thereof. It relieves the conscious mind of all this work; and it also passes over to some of the sub-conscious planes even the acts which we originally perform with the conscious mind, but which afterward become automatic and "unconscious." To plunge your conscious self into the regions of the sub-conscious, would be akin to plunging a magnificent eagle down into the depths of the sea—the sea being a splendid home for the fish creatures, but no place for a respectable eagle to be found in. Stay on your own plane, A. O., and let your sub-conscious do its work for you. Give your sub-conscious orders, if you see fit—but never try to get inside of it.



### AN INTERESTING REPORT

J. C. M. writes: "Sometime ago I wrote you an account of my unusual condition, asking you for an explanation and remedy. I want to thank you for the answer you gave me in the October, 1916, issue of your magazine, under the title of 'Psycho-Analysis and its Effects.' You will probably be as interested in my report as I am in being able to send so favorable a one to you.

"The first part of your answer—the 'seed thought' idea—failed to have any effect upon me; but immediately I came to the paragraph in which you told me to 'regard the original idea as the premise upon which an elaborate and powerful structure of logical thought is erected,' my mind seemed to become perfectly stilled, and I seemed to feel my sub-conscious mind struggling for expression. The next day about the same time I read your answer again, and when I came to that same paragraph the one word 'FATE' seemed to spring from the sub-conscious.

"I stopped reading then, and traced back for ten or twelve years to see what effect that word had upon me. I saw then plainly that Fatalism was the seed-thought that had gradually grown so strong as to have almost crushed me both physically and financially. I won't trouble you explaining all the details as I worked them out. Hundreds of incidents passed through my mind. I started in right then to do as you suggested—to 'go right after it.' I doubt if John L. Sullivan in his prime could have done a better piece of work on that face than I did. I was so successful that I have seen it but once since, just a week later, as I lay dozing early in the morning. I could see no reason for it grinning at me, and it annoyed me; and I must have given him a withering glance that so completely sobered him that he gradually disappeared into nothingness. I apparently had stared him out of existence. Curiously, I failed to recognize my old enemy in that face until later in the day when the dream came back to me. I have seen that face no more, and what is more satisfactory, from a financial standpoint, I have had no more set-backs in my work. I have gone through work this fall that has given me all kinds of trouble on the last end of it. I have given it about four months' test, and the good work is still going on.

"I had for several years tried to keep down the thought that Fate controlled our lives, but my sub-conscious insisted upon my taking notice of men whose lives were apparently guided by some invisible power that brought them nothing but misfortune. Year after year I had noticed these things happening. My sub-conscious was undoubtedly well-trained to note each one of these cases most carefully, with the result that it caused a sort of reflex action upon myself. But thanks to this new principle you have taught me, I believe that I have confidently overcome the Fatalism idea with most gratifying results."

This surely is a most interesting report. I print it here for its scientific value, and its good effect upon others who may be struggling against similar delusions and illusions resulting from auto-suggestion. I make it a rule not to print letters of praise of the magazine or its editor, and if such appears in this letter it is merely incidental—so please do not accuse me of indirect bouquet-throwing to myself. This is a helpful story of how a good man made the fight, and won out. Better hunt up your October magazine and re-read his original letter and my answer thereto.

It is worthy of mention, however, that in cases of this kind it is not so much the idea of Fatalism (as an abstract law) that works the trouble in persons, as it is their idea that Fate "has it in for" them. This last idea is a dreadful one for one to allow to sink into his sub-conscious mentality; and if



one has it, he must get busy and drag it out. When one gets this adverse auto-suggestion once planted in his mind, every fact seems to corroborate it and strengthen it—he becomes mentally color-blind, and sees nothing but green even when red is well in evidence. On the other hand, let one get the idea that Fate is friendly to him, and he will be filled with remarkable confidence, hope, and energy, and will often accomplish wonderful things. Napoleon and other prominent men had this last phase of Fatalism well auto-suggested into them—and it worked. The Malay who believes that he is fated to die, simply curls up and dies on the day which is fixed in his mind. On the other hand, the Arab who believes that he cannot be killed until Allah decrees it, is filled with fearlessness and courage, and often seems to bear a charmed life. And, yet, the principle is the same in both cases. The rule works two ways. If you must believe your Fate, then for heaven's sake pull down the lever in the right direction, and make your Fate belief carry you forward and not backward. Our Fate is very often the result of our own belief and thought—we are its Creator, and it always "remembers its Creator" and obeys his mental laws, and travels his mental paths. You see the answer, don't you?

#### "RAYMOND"

B. L. B. writes: "Can you give me your opinion concerning Sir Oliver Lodge's recent book entitled 'Raymond; or Life and Death?' Has it been scientifically demonstrated as a fact that there is communication between the visible and visible worlds? Is it not possible that what is called spirit-communion may be telepathy or mind reading? Would you consider it as a phenomenon of the mind, and existing only in the minds of medium and sitter or sitters? If the spirit world is peopled with spirits of average intelligence, why does not the medium come under their control? Most of the answers I have read, as coming from 'the other side,' seem so unintelligible, so unsatisfactory."

I have not read this book "Raymond" in that careful manner which would enable me to criticise it intelligently. I have glanced through its pages, reading paragraphs and pages here and there; and I have also read quite full extracts from its pages in some of the reviews and magazines; so that I think that I have a fair general idea of the character of its contents. So far as I have discovered, there is nothing in the book which renders it more convincing than many other books along the same line. The high scientific position of its author entitles it to respect; but we must not lose sight of the fact that Sir Oliver was writing as the bereaved father rather than as the clear-minded scientist. The book has not nearly the same scientific value for me as that possessed by Sir William Crookes' celebrated little book on the same subject, published a generation ago.

I am, of course, familiar with the current spiritualistic theories on the subject of spirit communication; and also with the theosophical teachings on the same subject; as well as with the general occult teachings concerning the subject of the communication of decarnate entities with those still in the physical body. But, I frankly confess that although a number of years ago I devoted considerable time, interest, attention, and money to the investigation of "mediumship," the results were far from convincing or satisfying; so true is this that I feel disposed to suspend judgment on the subject, at least so far as my personal experience is concerned. At the same time, when I read that little book of Crookes, and realize the character of the mind of the man who wrote it, and the scientific care with which he must have surrounded the experiments related therein, I do not feel justified in taking the position that "there is nothing in it."



In the course of my own experiments and investigation of this subject, I saw and heard many interesting and unusual things, of course. But I believe that nearly if not all of the genuine phenomena which I witnessed and secured may be scientifically explained under the hypothesis of telepathy and other activities of the sub-conscious planes of mentation. I have heard of many cases coming under the experience of others which would seem not to be explainable under such hypothesis, but whenever I have found it possible to personally investigate such cases, I usually have found that some of the most important details had been omitted or distorted in the original tale, and that there was nothing in the case which could not be explained under the hypothesis of the sub-conscious mentality or telepathy. Of course, this is merely negative testimony. I realize fully that the evidence of one man who really witnesses an occurrence is worth more than that of a thousand men who have not witnessed it. I am merely relating the result of my own experience—or my lack of experience—that's all.

I may add that I have never witnessed a manifestation of mediumistic "materialization" that I considered genuine—but I have been present at many (far too many) seances of this kind in which the whole thing was so obviously a "fake" that it produced in me a feeling of mental nausea; although many others present regarded the manifestation as undoubtedly genuine and as a convincing proof of that phase of spiritualistic phenomena. I have also had the somewhat unusual privilege of personally listening to the "confessions" of certain mediums, who for some reason felt relieved to get the story "out of their system" to a sympathetic listener who would not judge them too severely in view of the circumstances of the case. Most of the "fake" mediums have been made dishonest by the demands and the credulity of those "patronizing" them. Starting with some "genuine" phenomena (usually explained upon the hypothesis above mentioned), they have been tempted into "faking" another class of phenomena which could be produced to order in a way impossible in the case of genuine psychic phenomena.

But to get back to "Raymond." Theoretically, there are but few difficulties in the way of a belief in the genuineness of such communications. Given a belief in the survival of the soul, and given also a belief in telepathy, it is but a step further to believe that the decarnate entity can "telepath" just as truly as can the entity in the body, at least after the psychic connection has been established. So far, so good. But when it comes to examining the cases presented as proof, the result is not at all satisfying as a rule. There are so many important things to be taken into consideration, but which are generally overlooked. And, at the best, we usually find that the result might have been obtained by telepathy or some similar phase of the sub-conscious mentality. So there you are—decide for yourself. It is no answer to this objection to say: "But isn't telepathy, psychometry, clairvoyance, etc., just as wonderful as is spirit communication?" Of course these things are just as wonderful as spirit return, but what of that? Many things are wonderful—everything is wonderful, for that matter—when we say "wonderful" we usually simply mean "unusual." But absolute proof of telepathy, psychometry, and clairvoyance, interesting and important as it might be, would not be proof of "spirit communication." Each class of psychic phenomena must rest upon its own foundation of proof, although we are of course justified in using similar phenomena as analogies upon which to base judgment.

So here, once more, we have been running around the circle of thought—travelling over much ground, and yet getting nowhere. Oh, yes, I nearly forgot—we have been getting mental exercise, though, haven't we?



### "LOVE"

A. J. N. writes: "I would like to have you explain the cause of Love as it exists between men and women. Love affairs are the cause of so much happiness, and so much unhappiness. If we knew the laws that govern Love, I believe that much unhappiness would be eliminated."

My dear girl, you will have to ask some one much older and wiser than I am. I have been wondering all my life about this thing; and have made numerous attempts to solve the problem, both by reading the sage writings of others and also by personal experience. But the thing is too elusive for me—like the lively flea, when you catch it, it is gone. I think I know how the thing started, but it seems to have gotten away from its original purposes; it takes so many forms and phases that it defies scientific classification. If I wished to be poetical, dear girl, I might tell you that Love is like the lotus—it has its roots in the mud of the river bed, its stalk in the muddy water, its leaves on the beautiful surface of the stream, its magnificent flower faces the sun. But not being a poet, all that I can say is: "It's too much for me!"

I tell you, A. J. N., if you want to know just what Love is, and isn't—you should hunt up some intelligent old woman (if you can find any old women these days), and ask her about it. I think that an intelligent old woman—providing that she has a good honest memory—is one of the wisest things that the Lord ever made. But, alas! they won't tell what they know, except in rare cases. And, A. J. N., strictly between ourselves, if you find such a woman, and find out what she has to say on the subject, you tell me all about it, for I want some inside information on the subject myself. But don't ask any men about this matter—if you do they'll either fall in love with you, or else they'll make you fall in love with them, and you wouldn't "ree the riddle" in either case. For MEN, Lord bless 'em, they don't know anything about Love—they are mere infants in arms as compared to women, so far as Love is concerned.

Beautiful Spring weather, isn't it?

### COURSE OF READING

E. L. C. writes: "I would appreciate it if you would indicate a course of reading for me along the lines of the Higher Thought."

I cannot do this, for the requirements of no two individuals are just alike. But I believe this thing, perhaps as firmly as I believe anything along this line of thought, i. e., that your own will come to you in the direction of books that you should read. Books that I have needed have come to me often in most curious and unexpected ways; sometimes seemingly by the merest "chance," yet all, I now know, by the working of the Law of Attraction. Take your own wherever you find it—if it appeals to you, read it; if not, do not read it, no matter who may have written it; things that you may like today you will have outgrown tomorrow, and things which do not attract you today will prove most attractive tomorrow. Be ready to receive new Truth when it comes to you, but let your inner conviction be your guide—do not be deceived or bewildered by real or pretended authority. And, be just as ready to let go of ideas and teachings which have seemed good to you, when you come to the point where you outgrow them. Your Course of Reading is being mapped out for you by the Law of Attraction and Evolution—and I cannot improve on its selections. Ask and you shall receive—Knock and it shall be opened unto you. Again, do not fall under the spell of Authority—YOU are your own best authority in these matters. Trust to the Law, and it will bring things to you, and you to them. "When the Pupil is ready, the Master appears." "Where I pass, my



children know me!" "You cannot escape your own good." These are not merely encouraging words—they are scientific metaphysical truths!

### THE CARDINAL SIN

E. E. M. writes: "What is the Cardinal Sin; that is, the principal sin? Of course evil and sin is manifested in many ways, but it seems to me that one Cardinal Sin must exist."

Brother, I am not well versed in Sin-ology—it's a bit out of my line. But, since you insist on an answer, I will take a chance and say that, in my opinion, the Cardinal Sin is to Doubt One's Own Divinity!

### MUTUAL HELP

Mrs. M. N. G. writes: "I think that it would be a good idea for any of the readers of your magazine, if they feel despondent and in need of spiritual and mental help, to write you as did N. H. in a recent number of the magazine; and then all the rest of us who are interested might help by sending encouraging and uplifting thought."

The idea is good, sister, but it would not work out as well as might be hoped for because of the fact that the letter could not be published for a long time after the hour of need; and, also, this department would be so filled with such letters that we could have no answers to our questions. But, the idea is worth thinking over, anyway; and I may be able to evolve some plan which would be workable. In fact, one comes to me now—why could we not arrange for a focal-thought-centre in my office; a focal point to which those in need of mental and spiritual help could direct their thoughts, and to which also those who are desirous and willing of giving such help might also direct their helpful thoughts? And I could help along a bit in this Thought Clearing House, too, couldn't I? I shall think it over carefully, and so can those of my readers who like the idea. They may drop me a few lines giving suggestions about it, also. It would work, all right, if put into operation. I may have more to say on the subject in next month's magazine.

### THE WOUNDED HEART

T. S. E. writes me telling me about a sad love affair which she has experienced, and asking for an explanation thereof, and a word of comfort and encouragement. I shall not print the letter, for it seems to me too much like opening up the heart of this woman to the gaze of the general public to do so. I think that my readers will agree with me, and will pardon my departure from the usual custom of letting them into the secret of the question before giving the answer.

My dear girl, your experience, sad as it is, is the common experience of thousands of your sex. Just what it all means is understandable only when we know just what Life means—and how few of us know that? That your heart is bruised and wounded, that your trust in Man is shaken, that your little toy house is broken and scattered by the four winds, that your doll is discovered to have been stuffed with sawdust—this is sad, and in spite of the apparent lightness of my words I understand you, and know just what this experience has meant to you. But I also know how different this thing will seem to you one year from today; five years from today! And, moreover, I know from your own words that you were not nearly as much in love with this man as you were in love with Love. Between the lines of your letter I can plainly read your cry for Companionship, Comradeship, Mate-ship! That man was to



you merely the symbol of that for which your heart longed. You did not love him because he was Himself—you loved him because he stood for that which you really loved and longed for. You have lost the symbol, but the reality is unchanged.

Now, though I pretend to know nothing at all about Love, I know this much—that this is not the Real Thing in Love. I wouldn't wish to be loved as a symbol—would you? My idea of the love of man and woman includes the conception of one loving the other because that other is Himself or Herself, and no one else. When you love a man so that you would continue loving him for Himself, no matter what he might do or not do—when you love him so much that you would rather dwell in Hell with him, than in Heaven without him—then you will be beginning to find out just what real love is. You did not love this man in that way, did you? I thought not!

Now, then, let that man go out of your life. He served his place as a symbol, and has passed out of your life. You know very well from what you have discovered about him that you would not have been happy with him—how could you, when he was only a poor symbol of a glorious hidden reality. You feel that God has failed to answer your prayer, and has denied you your heart's desire. Why? Perhaps, God (or the Law that does the work of God) has really answered your prayer, and has saved your heart's desire from being defeated and denied. For, it is plain to see, what you desire is Love, and Companionship, and Understanding, and Comradeship. And, right down in your heart of hearts you know that this desire did not perish with the passing of that man. You know that it is bruised and wounded, but still very much alive. And you know that if another man—one who could bring you these things—were to come into your life, you would fly to him as the arrow flies to the mark—and that which has passed would seem like a bad dream. Is this not true?

Then remember the old aphorism: "When the half-gods go, the gods appear." Who knows what is waiting just around the corner for you, dear girl. I cannot think that the Law is going to let all that good Love go to waste—it needs it in its business of Life. Now do not think that I am unfeeling and flippant—I think that I see clearly in this matter. Wait a little while longer, honey, and maybe—well "maybe there are roses in Wyoming" after all. I'm telling you the truth, girl—even though I probably seem to be hurting you instead of helping you. Promise me one thing, won't you? Write me honestly about this thing in one year from today—tell me then just how it seems to you, and what has come into your life in the meantime. The world hasn't come to an end just yet.

#### FETICH WORDS

R. J. S. writes: "Under the heading, 'Good Advice,' in the April number of your magazine, appears a quotation from Franklin H. Giddings which reads as follows: 'Don't imagine that you ought to crush all anger and hatred from your heart. Anger and hatred must be controlled, but not destroyed. Be angry at injustice. Hate cruelty and humbug, and indecency, and ugliness, and uncleanness.' What is the sense of hating anything? Isn't hatred harmful? Doesn't it lead to weakness? It is hatred that does the damage? There is good in everything, even in cruelty, injustice, humbug, indecency, ugliness, war, etc. I say that controlled hatred is like controlled poison."

This correspondent means well—and we know just what he means. But the author of that quotation also means well—and we know just what he means.



The correspondent illustrates a very popular error of making a fetich of words. We can make a fetich of good words, and of bad words as well. That is, we can attach an exaggerated good meaning to some words, and an exaggerated bad meaning to other words. Thus do we make verbal gods and devils. We fail to distinguish between ideas and the words by which we seek to represent them.

In the example before us, I think that both the author and the critic hold just about the same general ideas; yet, by reason of the different interpretation of words and terms they seem to be miles apart from each other. The Critic sees "anger" and "hatred" as emotional states indicating malice, rage, wrath, fury, passion, madness, malevolence, enmity, animosity, rancor, malignity, and similar unpleasant and undesirable mental states. The Author uses "anger" in the sense of a strong emotion or feeling of dislike and displeasure; a sense of righteous indignation at the sight of unworthy things; and, likewise, he employs the term "hatred" in the sense of the feeling of strong aversion and dislike for that which is deemed unworthy, or the feeling of abomination to that which does violence to our moral sentiments.

The following quotation from the Encyclopaedic Dictionary may prove of some interest to those of you who are fond of seeking the real meaning of words: "The word Anger is derived from the Icelandic word meaning 'grief' or sorrow.' The word 'anguish' comes from the same source and root. The original meaning of the term was that of vexation, distress, or uneasiness of mind. Its modern meaning is that of an emotion or passion of the human heart excited by the spectacle of wrongdoing, especially to one's self. Essentially, anger is a virtuous emotion, planted in the breast to intimidate and restrain wrongdoers; but, through human infirmity, it is almost sure to be abused in four ways. A person under its influence may be hasty, passionate, fretful, or revengeful." Surely here is pointed out the use and abuse of Anger—and the implication of the desirability of control rather than of elimination. In the same way we frequently find the word "hate" employed even in the mild sense of "to like or love less," as for instance: "If any man come to me, and hate not father and mother." (Luke xiv. 26.) So you see, at the last, we must not make either a good or bad fetich of a word—we must consider the meaning intended to be conveyed by its use.

I venture to say that I believe that the Author of the quotation, and his Critic, both feel "anger" toward and "hate" the unworthy things of life, although one uses the term and the other is shocked by its use. And, I also believe that both the Author and the Critic equally "hate" and feel "angry" toward the Hate and Anger which are inspired by and filled with malice, malignity, malevolent. These fights over words are like the fabled quarrel of the two travellers over the color of the shield—both were right, and yet wrong, for each viewed only one side of the shield and ignored the other. When we agree upon our terms, most of our disputes are already ended. There is a big lesson to be learned from this discussion—one far more important than the original subject of the discussion. Work out the moral of the thing for yourself. Finally, "controlled poison" is usefully and beneficently employed in the arts and sciences and manufacturing processes. I should dislike to have its use forbidden.

---

### GENIUS

E. W. G. writes: "Strictly speaking, is there such a thing as genius among humans? Personally, I believe that all humanity are endowed with like powers, though the same are more latent in unfoldment in some individuals than in



others. One more question: Can imagination be developed? I hear you answer 'Yes!'—but how? I am trying to develop myself into a writer of fact and fiction."

Let us see—what is Genius? We find that the ancients supposed that genius was a supernatural being, a good demon, which hovered around and over a man and whispered helpful thoughts into his mental ears. Today, we see in the ancient idea a symbol of the operations of the super-conscious mind. The "flashes of genius" are now recognized as the superimposition upon the conscious planes of mind of ideas from the super-conscious planes. If this be so—and the best authorities in the New Psychology seem to support it—then genius is a possession held in latency by all men; and anyone who can establish the connection between the two planes of his mentality may become a genius. But don't ask me how to do this—if I knew how, I would do it myself and become a genius.

Crabb says: "Genius implies high and peculiar gifts of nature, impelling the mind to certain favorite kinds of mental imagery. It is connected more or less with the exercise of the imagination, and reaches its ends by a kind of intuitive power." By some certain forms of genius is held to be akin to madness; and, indeed, the actions of some of the world's geniuses would seem to indicate a tendency toward mental disturbance and lack of balance. When the race evolves into higher states of consciousness, it will doubtless also learn to maintain balance. And the genius of today would do well to always remember to keep his mental feet on the ground, in order to avoid becoming "flighty" by overmuch gazing at the clouds and heavens above. **BALANCE** is the Secret of Power, and of efficient mentality.

Yes, I believe that the Imagination may be developed. The examples of prominent writers, artists, inventors, etc., seem to prove this. I cannot go into the matter in detail here, but I may say that I believe that the best way to develop Imagination is that method by which we develop any physical muscle or mental faculty, namely **EXERCISE**. The Imagination works by combining, arranging, and creating new forms from the impressions stored away in our memories, and brought into the conscious field by the processes of recollection. We must first store away strong and varied impressions before we can hope to reproduce them. And we must train our recollective faculties, and our imaginative faculties by practice, practice, practice; exercise, exercise, exercise; and use, use, use.

---

### "THE BATTLE-HYMN OF THE REPUBLIC"

To some, it may seem that this grand old chant breathes more of the spirit of the old Jewish prophets, than that of the Nazarene. But did not even the Meek One once display the fine fervor of righteous wrath—in that scene with the money-changers? To some, it may seem like an appeal to the old national conception of Deity. But have we not grown weary of having the Kaiser claim that God is a Prussian?—and may we not claim Him to be an American, just to establish a balance? God is no hater of peoples or races; but He seems to have determined that the impudent assumers and claimants of "Divine Right" shall "get off the earth"—Kaisers as well as Czars! And to this glorious consummation, "God is marching on!" Join in the chorus: "Glory, glory, Hallelujah! as God goes marching on!"



## NEW THOUGHT IN THE TRENCHES

The following interesting philosophic dissertation is said by the London journals to have been printed by some of the British soldiers in France, and circulated by them among their comrades in the trenches under the title of "New Thought Philosophy for Tommy Atkins." Philosophy it certainly is, but it has rather a stronger Stoical flavor than most that passes for New Thought. Decide the matter for yourself—here is the dissertation in question:

"Don't Worry; there's nothing to worry about.

"You have two alternatives: either you are mobilized or you are not. If not, you have nothing to worry about.

"If you are mobilized, you have two alternatives: you are in camp or at the front. If you are in camp, you have nothing to worry about.

"If you are at the front, you have two alternatives: either you are on the fighting line or in reserve. If in reserve, you have nothing to worry about.

"If you are on the fighting line, you have two alternatives: either you fight or you don't. If you don't, you have nothing to worry about.

"If you do, you have two alternatives: either you get hurt or you don't. If you don't, you have nothing to worry about.

"If you are hurt, you have two alternatives: either you are slightly hurt or badly. If slightly, you have nothing to worry about.

"If badly, you have two alternatives: either you recover or you don't. If you recover, you have nothing to worry about. If you don't and have followed my advice clear through, you have done with worry forever."

**STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC.,  
REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912**

of "Advanced Thought," published monthly at Chicago, Illinois, for April 1, 1917.  
State of Illinois, County of Cook—ss.

Before me, a notary public in and for the state and county aforesaid, personally appeared William Walker Atkinson, who having been duly sworn according to law, deposes and says that he is the editor of "Advanced Thought," and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to-wit:

1. That the names and addresses of the publisher, editor, managing editor and business manager are:

Publisher, Advanced Thought Publishing Company (Not Inc.), 168 N Michigan Ave., Chicago, Ill.

Editor, William Walker Atkinson, 168 N. Michigan Ave., Chicago, Ill.

Managing Editor, ditto.

Business Manager, Arthur Gould, 168 N. Michigan Ave., Chicago, Ill.

2. That the owners are: Arthur Gould, 168 N. Michigan Ave., Chicago, Ill.; Advanced Thought Publishing Company (Not Inc.), 168 N. Michigan Ave., Chicago, Ill.

3. That the known bondholders, mortgages, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are (if there are none, so state): None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

(Signed.) WILLIAM WALKER ATKINSON.

Sworn to and subscribed before me this seventh day of April, 1917.

(Seal.)

(Signed.) MICHAEL J. O'MALLEY.

(My commission expires March 8, 1920.)





# FREE YOURSELF FROM FEAR AND NERVOUSNESS

Dr. C. Franklin Leavitt has written a great book containing 44 splendid chapters on Self Healing by Auto-Suggestion. It is called—

## Mental and Physical Ease and Supremacy



### These Subjects and Many More:

- Influencing the sub-conscious.
- Emotional causes of disease.
- Loss of balance between will, intellect and feeling the chief cause of disease.
- Neurasthenia and how it is caused.
- Mental attitude toward sex and the part it plays in health.
- Suggestion without hypnosis.
- Freud's dream theories as to cause of disease.
- Telepathic curative methods.
- Self re-education. How to make these lessons effective.
- Self-persuasion. Formulas for auto-suggestions.
- Manner of giving auto (or self) suggestion.
- Psychoanalysis by the self. Practical self treatment by psycho-analysis.
- Commanding the self. The hidden nature of energy and startling phenomena to which it gives rise.
- How to get rid of the devils of disorder.
- Seven power developing exercises in deep breathing.
- Seventeen health building, physical exercises and how to use them (illustrated).
- Regulating the habits for health.
- Those overwhelming feelings.
- Controlling the feelings.
- Another word about fear. Getting rid of fear.

It teaches you how to overcome physical ailments.

It teaches you to develop the power within yourself.

It teaches you how to deal with trials and overcome obstacles.

It teaches you how to control your moods.

It teaches you how to become strong.

It teaches you how to be of use in the world though old.

It teaches you how to recover your grip on life.

It teaches you how to drive away your griefs and fears.

This is not a book of theory. Dr. Leavitt is an educated physician, who has studied abroad besides being a graduate of a leading medical college in the United States.

He has had an experience as healer and physician with thousands of cases. This book contains the methods by which he is teaching people to heal themselves through auto-suggestion.

The book gives you complete and thorough instruction on just how to use auto-suggestion to make it effective in healing yourself, and includes many formulas of the most effective statements to apply to yourself.

It tells you how to practice the famous psycho-analysis method with yourself in such a way as to break down the formidability of your ailments and open the way to cure.

It outlines a complete and valuable system of deep breathing and physical exercise.

It contains some valuable chapters for the old.

Read the letters in the right hand column from users of this great book, then write your address on the coupon and send your order NOW.

"Mental and Physical Ease and Supremacy" is printed on good paper, large, clear type, handsome cloth binding, gold stamping, nearly 400 pages. Price, \$2.00. USE COUPON.

### 30 Days' Trial

You may return this book any time within 30 days from date of purchase and get your money back if the book is not satisfactory in every way.

#### CLIP HERE.

Advanced Thought, Dept. 1, 168 N. Michigan Ave., Chicago.

Here is \$2.00 for Dr. Leavitt's big book on Self-Healing called "MENTAL AND PHYSICAL EASE AND SUPREMACY" on 30 days trial.

Name .....

Address .....

### What This Book Does For Its Users.

"MEANT HUNDREDS OF DOLLARS".

"The study of this book has already meant hundreds of dollars to me. It has filled me with a self-confidence, enthusiasm and ambition, that I never had before."—R.S. Fitzgerald, Chicago, Ill.

#### LOST OLD FEARS.

"Your new book has helped me in a wonderful way. I have lost practically all the old fears, I wrote you about." — Miss Minnie Robinson, Edgewood, Iowa.

#### CHANGED LIFE.

"I have already been able to change several of the weaknesses I have found in self through the method you suggest. There is so much room for improvement in all that I will make the statement that ALL should possess your book."—Miss Jessie Arden, Cleveland, O.

#### "A DIFFERENT WOMAN."

"Mentally I am a different woman for having read your book and I thank GOD that He directed me to you."—Miss Lela Dickson, Tupelo, Miss.

#### WORTH SEVERAL TIMES ITS COST.

"I would gladly pay several times what you ask for the book now I know how valuable it really is. I read some of the book daily, and no longer DREAD the future as I once did."—Mrs. J.W. Wilson, Abbeville, S. Car.